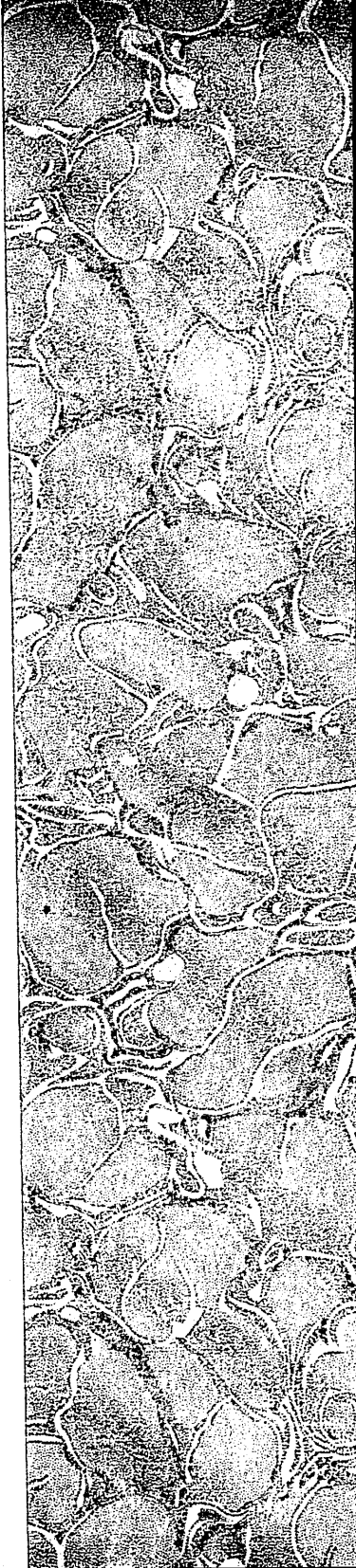


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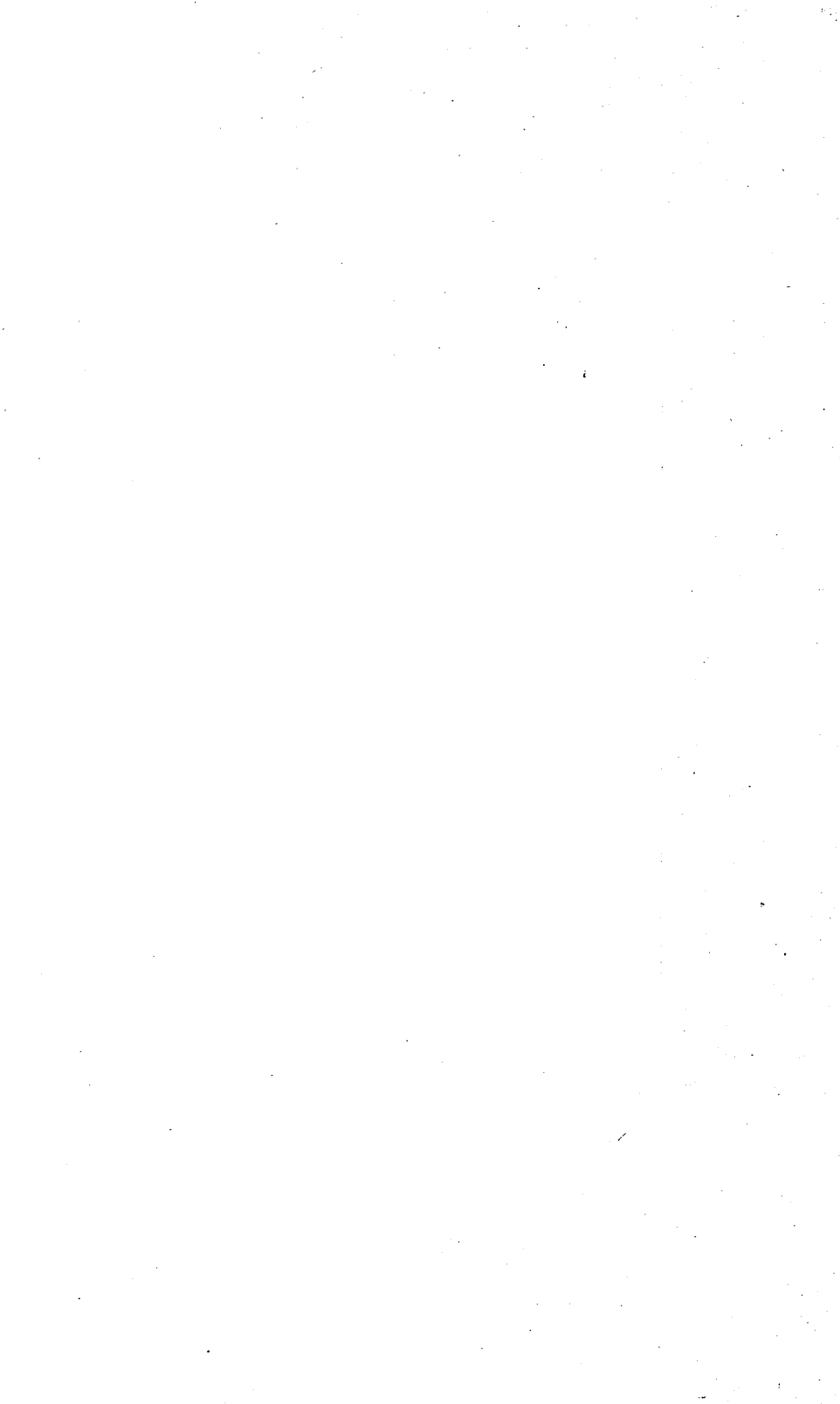




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SERVICE

to

SERVICE MEN

By

ALVA J. BRASTED

ix



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FOREWORD

IT IS ENCOURAGING, indeed, that in this national emergency with its vast dislocation of our political, social, and religious life we have leaders in every field qualified by past experiences to show us the way. Today a million and a half of America's young men are in military training camps. To minister to this great army, the United States government is commissioning nearly two thousand chaplains whose sole concern it is to be the moral and spiritual shepherds of these men. A majority of these pastors come to their new and unaccustomed tasks from a civilian ministry which by its very nature is entirely different from that which now is to occupy their attention and their concern. What to do, and how to do it? How often we hear these puzzled questions!

Into this new situation there comes a man with a very real message to assist our chaplains with the counsel these men mostly need. Chaplain Alva J. Brasted, one of the ranking chaplains in the U. S. Army and author of this book, "Service to the Service Men," presents here a vital and authoritative message which will come like an answer to prayer for hundreds of confused, newly-commissioned chaplains. Col. Brasted has had twenty-eight years of experience with the Army. So successful was his ministry that the President of the United States gave it the recognition it deserved when he appointed Col. Brasted to become Chief of Chaplains of the Army, a position he held with distinction for four years.

It is from this long and fruitful and vital experience and ministry the author speaks. He has a real message which he brings in a stirring and challenging fashion. Religion is emphasized as it should be. The Christian message is held forth as our only hope. The book is full of sound advice, good counsel, clear direction, heart-searching admonition, and warm encouragement. Chaplains will find it a storehouse of the most valuable and helpful information. Were I called to active duty, I could conceive of no better source material for direction as to the manner in which I should approach my daily tasks. The book is designed to show all chaplains the way to make their military ministry the fruitful ministry it should be. You will avoid many mistakes if you follow its directions.

Pastors in their civilian ministry will find in Col. Brasted's book authoritative information about the chaplaincy which will give them an entirely new conception and appreciation of this vital ministry. Even parents of men in the service would do well to become acquainted with its contents.

In a day when we so much need clear thinking and wholesome counsel, it is heartening to find a book like this to show those of us who are called to minister to our defense army the way out. We have purchased copies for distribution to every one of our Lutheran Chaplains. We hope a way may be discovered of placing this book in the hands of every chaplain now serving either in Army or Navy. The book will come as a God-send to all of them.

N. M. YLVISAKER,
Executive Director,
Service Men's Division National
Lutheran Council
President Chaplains' Association
Army and Navy of the United
States.

INTRODUCTION

"A GOOD SOLDIER OF JESUS CHRIST" fittingly describes the former Chief of Chaplains, Col. Alva Jennings Brasted. Beginning his ministry as a missionary pastor in North Dakota, he was commissioned in 1913 as Chaplain in the United States Army. Completing a tour of service at various army posts in this country, he was assigned as the regimental chaplain of the Eighth Infantry, serving in the Philippines and with the A. E. F. in Europe. He was division Post Chaplain, Fort Sam Houston, from 1921 to 1927. For two years he was chaplain of the Sternberg General Hospital in the Philippine Islands. In 1933 he was chosen to be Chief of Chaplains, retiring in 1937.

Col. Brasted's excellent record evoked the hearty praise of his superiors. He earned the respect and the affection of the chaplains serving under him. He believes, proclaims and lives his evangelical faith. Through his long service, he has ever manifested a keen and serious solicitude for the spiritual welfare of officers and men. He has developed to a remarkable degree the skills needed in this highly specialized form of Christian service and out of the wealth of his wide and varied experience has written at white heat this book, "Service to Service Men," putting into literary form his deepest convictions.

Chaplains who know him will read this book and understand better the man who for four years was their Chief. Those who have recently been inducted into the chaplaincy will find its study to be of highest value. Civilian ministers and laymen will discover that chaplains in the army have the same problems and meet them in the same way that religious leaders in civilian life are doing. All who are interested in the preservation of the faith of the young men called to their country's defense, will have their confidence in the chaplains greatly increased.

As Chairman of the General Committee on Army and Navy Chaplains, I have been brought into intimate contact with Col. Brasted. I bear glad testimony to his simple faith, his fine Christian character, his unselfish devotion to the cause of Christ and his wise leadership in handling the religious problems that arise in the Army and the CCC Camps. Blessings on him and the book he has written.

RUFUS W. WEAVER, D.D., LL.D.,

Chairman

General Committee on Army and
Navy Chaplains.

PREFACE

IN THIS HOUR OF CRISIS, "Lord what wilt Thou have me to do?" Is not this the prayer of every American? We know that in these days of emergency, members of churches, pastors, and parents of service men and all true servants of God and country earnestly desire to do their part without delay. Those in uniform are giving their services and perhaps millions more will be called to the Colors. All citizens must share in bearing the financial burdens of the nation, but there is a spiritual ministry to render. "Man shall not live by bread alone." God expects men to work together with Him in answering their prayers. May this book help to answer the prayer, "Lord, what wilt Thou have me to do?" May it help to answer

Mother's Prayer

O Lord, we thank Thee for our son. We thank Thee for all the happiness that he has brought us. We thank Thee for his cheerful, kindly, Christian spirit and for his exemplary life. Now that he is in the training camp, and we know not what the morrow may bring forth, wilt Thou watch over him and bless him. Give him strength to overcome temptation and to help others to do likewise. May he be a good soldier of God and country and we pray that the influences in the camp and in the surrounding community shall help him to keep his faith and his moral standards and live as Thou wouldst have him. After his discharge from the Service may he return to us as good and clean and noble as when he left to join the armed forces of our country. And may Thy will be done. Amen.

THE AUTHOR



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Chapter I

SERVICE TO SERVICE MEN

A Challenge to Service

AT THE TIME of this writing there are approximately a million and a half men in the defense forces of our country. Perhaps many millions will be called to our training camps. They will be well fed, well clothed and adequate provision will be made for their physical health and comfort; but the moral and spiritual must not be neglected. "Man shall not live by bread alone."

The President of the United States stresses the value of character-building religious work, as follows:

"The Great Teacher said: 'I come that ye may have life and that ye may have it more abundantly.' The object of all our striving should be to realize that 'abundant life.'

"The supreme values are spiritual. The hope of the world is that character which, built upon the solid rock, withstands triumphantly all the storms of life.

"To build this exemplary character is our great task. Without it the abundant life cannot be realized, and the best citizens and best soldiers of a country are those who have put on the armor of righteousness.

"Chaplains of the military and naval services and clergymen everywhere who by word and life are advancing the cause of idealism and true religion are doing a commendable work, one that is absolutely essential to the life of the nation."

Truly, our hope is in God. Without Him we can do nothing. Without His guidance we are lost and without His sustaining strength we fall. It is the image of godly character built into personality that makes real men. Without this character in control there will ever be injustice and wars and all the suffering and tragedy that inevitably follow the violation of divine laws. If we are to survive as a nation it is imperative that adequate provision shall be made for character growth and development.

Character building agencies are many. They include athletics, educational, recreational, social and all activities which keep bodies and minds occupied in a worthwhile and truly beneficial way; but the most potent, the one indispensable character building agency is our religion. Religion is of the mind and heart. It directs wills, thoughts, motives, attitudes, feelings, hopes, aspirations, moral standards, deeds, and right relationships with God and man. It is the dynamic and inspiration of the soul. It is life, and no individual and no people can rise above their religion.

The men now and soon to be in these training camps will be the governors, congressmen, community and national leaders in the not distant future. How important to America and to the world that the moral and spiritual welfare of these millions of service men shall not be neglected.

The importance of this spiritual ministry is further emphasized by the following quotation from an article written by the Reverend Rufus W. Weaver, LL.D., distinguished clergyman, author and educator and chairman of the General Committee on Army and Navy Chaplains:

"The greatest religious dislocation in the history of America is in process. There are approximately 21,000,000 young men in this country between the ages of eighteen and thirty-five. One-half of these have been or will be during the coming five years uprooted from their normal civilian relations and transferred to areas of service under the control of the government.

"Two million underprivileged youth between eighteen and twenty-one have within the last few years received training in the CCC camps. It is probable that two million more will be enrolled between now and 1945. Five million young men within the next five years may be called into service for at least one year of intensified military training. In addition to the above groups, between two and three million young men may leave their home communities to work in plants, engaged in the manufacture of arms and other equipment essential to national defense. The total equals at least one-half of America's young manhood. This social dislocation creates a religious crisis unparalleled in American history. Thoughtful men are convinced that unless this crisis be successfully met, the consequences will affect organized religion in ways which will prove to be most disastrous. If our civilization is to be saved, the religious faith of America's young manhood must be preserved.

"The religious bodies have an unchallenged equity in the young manhood of this country. The churches have trained many, many thousands of them for future Christian leadership. Denominational statesmen are deeply concerned as they contemplate the impact of military life and governmental restraints upon one-half of the young men, who, when they return to their homes, will become powerful if not controlling factors in determining the standards of morality and the quality of Christian living for their generation. The pastors look to the chaplains as the ministers whom they will hold primarily responsible, if their trained, consecrated and enthusiastic young men return to civil life, shipwrecked in faith and morals.

"All these and other elements and factors that enter into existing dislocation of young American manhood convince the interested and thoughtful observer that we are facing the most serious religious crisis ever known in this country. So critical is the situation, that a coordination of governmental and non-governmental group interests, never contemplated before, becomes a logical necessity. This calls for a master plan, in which there shall be a linking of governmental authority and the voluntary cooperation of the religious forces, so that together they may work toward a common end—namely, the preservation and the strengthening of faith in God on the part of all young men, engaged in the service of their country."

Problems of the Service Man

The service man has many problems. Let us discuss a few of them. There is the financial problem. The pay of the enlisted man is not large, but when it is considered from all angles it is about as good and perhaps better than the average service man would receive in civil life. His pay is sure every month of the year and as long as he does his duty he has his job. His clothing (not civilian clothes), board, lodging, dental, medical and surgical service, including hospitalization, are furnished by the government.

Service men of the higher grades, if married, are entitled to government quarters for their families and normally, if thrift and economy are practiced, the married sergeant with government quarters should have no serious financial difficulties.

At present, however, there are not enough government quarters for families of officers and enlisted men, and rentals are so high that the government com-

mutation allowance in most cases may not be sufficient to cover the additional expense occasioned by living outside the post or camp.

If the unmarried enlisted man practices thrift he may easily save each month a portion of his pay. It is hoped that the civilians whom he contacts in the communities adjoining the camps will appreciate the service man's financial problems and not make it more difficult for him to solve them.

We might discuss the service man's educational problem. Many of these men will have been called from high school, college or university and here is a problem that civilians and service officials may help to solve. Is there any way whereby these young men may continue their school work? A reserve chaplain writing for our journal, *The Army and Navy Chaplain*, discusses this question and presents an answer which may be practicable. Night schools might be conducted more or less regularly, so that when these selectees return to civil life they could continue their studies without having suffered too great a loss occasioned by prolonged absence from the civilian schools. Undoubtedly this period of service training will give them knowledge and experience which may compensate for the loss engendered by the temporary discontinuance of school attendance.

We might also discuss the service man's matrimonial problem. Many of these young men have planned to marry soon and many will meet and fall in love with girls in civilian communities adjoining the camps. What a problem! What can be done to solve this problem in a way that will be right for the service man and right for the girl? Obviously, civilians may play a part in helping to solve it. Certainly, something might be done to prevent the tragedies that so often follow hasty and ill-advised marriages. How the service man needs a friend who is a wise counsellor!

There is the problem of loneliness. The strongest and the bravest men become homesick. Only the one who has no love for home never longs to be with loved ones. The dangers of battle may not cause such depression of spirit as separation from dear ones at home. Wise commanding officers often advise men to take furloughs that they may visit the home folks. When the service man is busily engaged with duties there is respite from this loneliness and longing for the home circle, but there are days of rest when there is temporary discontinuance of intensive training. There are times when he is not busy and when he will visit the near-by town or city; and where does one experience the pangs of loneliness and home-sickness more severely than in a strange town or city far from home and where everyone is a stranger?

There is the problem of how to get acquainted and how to make friends among strangers. The service man soon forms the acquaintanceship of many comrades in the camp, but in the community adjoining the camps, which he is bound to visit often, how can he come to know anyone there? Who will help him to get acquainted with the people he should know? How these service men in the midst of strangers long for real friends and how they need them.

*"This world's a curious compound
With its honey and its gall
With its joys and bitter crosses
But a good world after all*

*"And a good God must have made it
Least wise that's what I say
When a hand rests on my shoulder
In a friendly sort o' way."*

There is the problem of "no place to go." The other day a friend of mine chanced to be in a city of some 75,000, near one of our large army camps. He fell into conversation with a selectee who seemed to be wandering aimlessly about the city. Obviously, the young man was lonely. He told my friend that he didn't know anyone in the city and said that so far as he knew there was no place to go; no army and navy Young Men's Christian Association, no social room for enlisted men, no place where he could go and hang his hat and sit down and read or write, and enjoy congenial companionship. This young man was in the same situation as hundreds of thousands of service men throughout the country who visit near-by towns and cities and find there is no place to go. They see movies in the camp and, of course, they cannot be expected to spend all their leisure when on pass or liberty looking at motion pictures. There must be some other place to go.

The other day I met a service man wandering about the streets of the city where I live, which is thirteen miles from a large camp. I said, "Son, what's your name? What's your organization? Where is your home?" He had been walking up and down the streets as many other soldiers were doing this Saturday afternoon. He said, "Might as well go back to camp, no place to go. Don't know anybody." I told him that I was about to drive out to the camp and would be glad to have him go with me, and he accepted the invitation. We had a delightful conversation and I learned that he is a Christian, has had two years in college and comes from a good Christian home. It is hoped that this city will soon be provided with a desirable place where service men may spend leisure hours.

There is the great problem of temptation. Few understand the temptations that are placed in the way of service men in most communities adjoining these camps. The forces of spiritual wickedness are usually well organized for the purpose of getting the soldiers' money. Among these forces of the unscrupulous are grafters, crooks of various types, dope peddlers, professional gamblers, bootleggers, prostitutes, thieves, agents for saloons and bawdy houses and so forth.

May I illustrate a problem of the service man by telling one personal experience. On a Saturday afternoon, in civilian clothes, soon after reporting at a large military station for duty, I visited the near-by city of some 150,000 and as I wandered about the streets of this very interesting city, a stranger without introducing himself said, "Hello, buddy, soldier, eh?" The first impulse was to give the stranger correct information, but the second was to get information from him, and I replied, "Sure." The stranger seemed to think that maybe he had a victim and he said, "Want to go to a certain section of the city? I know a place that is clean and O. K. Take you over there? No charge."

Some weeks later, in company with a policeman and a high ranking officer of the camp, I visited the section of the city where this agent of vice wanted to take me. The conditions were unspeakable and unbelievable. Describing these conditions in an address before the City Ministerial Association it developed that most of the pastors present knew nothing about this deplorable situation. None had ever visited this district to see with their own eyes these pitfalls of temptation, which were not only damning the bodies and souls of many service men but many boys and young men of their own city. This experience and other similar ones have brought home to me the temptation problem of the soldier.

Many who live sheltered lives, mingling with the good people of their church may have little or no knowledge of the fact that in their own beauti-

ful city, with its parks and libraries, schools and churches, there lurks disguised in many forms the poisonous serpents of temptation.

But not all temptation is presented in disguise. In these days much that was frowned upon and condemned years ago has become more or less common practice. The forces of darkness are not only concealed, they are bold to come out in the open; and where is the large city or small city that is altogether free from places of corruption?

The service man who frequents the near-by town or city will face the problem of temptation and if he does not find good associates, the bad may find him. They will be waiting for him on the streets. The prostitute, well dressed, and more or less attractive in appearance may approach him and invite him to her rooms. The bawdy house agent may give him information and transportation if he will use it. All the doors of temptation will be thrown wide open, and no one can seem to be more hospitable than the devil.

Every chaplain who has served long in the service can cite a great many cases of service men who have been ruined by the subtle temptations of the towns and cities adjoining service posts and camps. There are cases never to be forgotten that will ever live to distress and to haunt us.

Recently, a young man whom I know, was transferred from a state's prison to an insane asylum. He had been a soldier in the post where I was chaplain, and almost daily as a delivery boy he came to many living quarters including our own. Coming from a country community in a northwestern state, and from a poor family, he had received little education and less experience. Each month he sent a considerable portion of his twenty-one dollars pay to help support his widowed mother who was in poor health. A certain woman, living near the military reservation, was accustomed to visit the post quite frequently, and playing the role of one having a motherly interest in soldiers she invited this young, inexperienced and trustful service man to her home. Being shy and diffident and still a newcomer at the station, he had not made many acquaintances at the post and he was lonely and, needless to say, grateful for this seemingly hospitable invitation to visit a home. (Parenthetically, men get tired of looking at each other. It is natural and right that they should long to be in a home where there is a mother and children. So often after spending an evening in our home, enlisted men have said that they enjoyed the evening because it seemed almost as if they had been home.) It was perfectly natural and to be expected that this young man, still more of a boy than a man, should accept the invitation of this woman who feigned such motherly interest. If he had been older and more experienced he might not have been so deceived. He visited this dwelling place and, as a guest, was urged to drink. Of course he did not know that the contents of the cup offered him would suddenly transform him, temporarily, into a wild man, irresponsible and without self-control. It was probably bootleg whisky or it might have been some other kind of dope. Whatever it was that he imbibed, he told me that it caused him to be wholly unconscious of the part he played in the tragedy that followed; and I know that he told me the truth. There was absolutely no reason for not telling the truth to me. The husband and wife began to quarrel and to fight. The service man interceded in defense of the wife and killed the husband. Before friends had a chance to help him he had confessed his guilt and was sentenced to life imprisonment. Before sufficient time had elapsed to grant a parole, he became insane.

This young man was not inherently bad. In fact those who knew him best said that he had no bad habits and that he was hard working and faithful in the performance of his duties. As a way out of loneliness and homesickness, he

accepted what he thought to be friendly hospitality, which an older and wiser head would have refused. But youth is inclined to be trustful, and venturesome; many a young man with no evil intent has accepted the invitation to visit the disreputable place and there he has been unwittingly inveigled. Again, the haunts of vice reach out to allure the service man. Of course, not all will be tempted, but many who are thought to be strong to resist may give the devil an inch which may result in his taking a mile.

It was during the World War. A service man whom I knew very well had enlisted from a western state. He was a member of a church, had a good Christian mother who wrote her son often and regularly and he wrote her every few days. Once in a while the soldier would show me a letter from his good mother which gave certain evidence of her abiding faith in God and unflinching love for her son; but the time came when his mother had not received a letter from him for several weeks. Not hearing from him, she wrote to the chaplain to find out what had happened. The chaplain answered her letter but he could not tell her all. He could say, however, that her son had been ill but was getting better and would soon be able to write.

It is not always that explanations given by enlisted men can be taken without many grains of salt, but a chaplain can usually tell whether a soldier whom he knows very well is telling the truth. The author will vouch for the confidential confession of this young man who seemed to feel that his sin was too great for pardon. For long the chaplain had known that this service man had been in the throes of loneliness and homesickness. It seemed difficult for him to adjust himself to conditions in camp life, and employ his leisure hours by study, athletics, and good wholesome recreation, and so forth. He seldom left the camp, but one Saturday afternoon found him in a large city not many miles from camp. It was the old story about being met on the street by one who had not yet gone so far and so long in sin as to lose all her charm. Why did he go with her? He could not explain; and why did he take the drink stronger than he thought, causing the loss of self-mastery, the loss of his money and cursing him with everlasting disgrace? Crushed by shame and guilt he did not have the heart to write his mother; and he knew that if he wrote in his conscience-stricken condition that she would read between the lines. Where he is now we do not know, but we earnestly hope that he has permanently recovered from the disease of sin, and that the good mother will never know that his illness was venereal.

It is a fact of human nature that all of us are social beings, and service men, generally speaking, will seek feminine associates, and if they can't find the right kind the undesirable kind may find them. Some may *choose* the place of vice and go there if it can be found, but for the most part service men will choose the better companionships if they are available.

The disability list occasioned by places of vice may be greater than that of war. During the World War, immoral practices disabled more American soldiers than did the weapons of the enemy; but only God knows the full measure of destruction that places of evil have wrought upon character. In providing for the adequate defense of America, it is imperative that suitable and effectual provision shall be made for the moral and spiritual welfare of the armed defenders of our country. It is imperative that the moral defenses of America shall be made stronger and that the great destroyers of character shall be supplanted by that which is good. It is the obligation of churches and pastors and all good citizens to accept this challenge of service for service men.

SERVICE SUGGESTIONS TO PASTORS AND CHURCHES

Seeking Divine Guidance

We have stated briefly some of the problems of service men, and certainly it is obvious that the only solution of these problems is an adequate welfare and religious ministry within the camps and within the communities adjoining them.

In this hour of crisis what can we as pastors and churches and as servants of God and country do to help provide this adequate welfare and religious ministry for the men of our services?

As men and women of faith we know that no house of character can be built well unless the builders follow the directions given them by the Supreme Architect. So many times it has been said that in every undertaking men should seek the guidance of the Holy Spirit, but with all our knowledge how often we forget to seek that guidance, and this is why we so often fail. This is why we are so often as one lost at sea knowing not what course to take. A cold, heartless, lifeless intellectualism, not appreciating the value of communion with God in prayer, has dried up many fountains of spiritual life. How uncertain, how changing, how vacillating, how misleading has been the mind of man. Theories of scientists and policies of statesmen declared to be right today may be cast to the winds tomorrow. A false and godless philosophy which will pass away is responsible for this period of world chaos and world war; but faith in one God, omniscient, omnipotent, omnipresent, infinite in love, revealed in Christ, who speaks to His children and who hears their prayers lives on from generation to generation and will live forever. This faith will ever live because it is based on truth, understood by the heart but not always so clear to the intellect.

*"The night has a thousand eyes,
The day but one,
Yet the light of the whole world dies
With the setting sun.*

*"The mind has a thousand eyes
The heart but one
Yet the light of the whole life dies
When love is done."*

and it is equally true to say that the light of the whole life dies when faith is done.

One of the tragedies of our times is the neglect of prayer. We neglect to pray as we go about our tasks and we neglect to assemble ourselves together in prayer, yet we believe and teach that no day should begin, no task should be undertaken without seeking the divine leadership.

Would that all pastors and all believers follow the good example of that head of a large business concern who had a problem that he could not solve. Accordingly, he called to his office the two workmen who were the cause of this trouble which had increased so as to affect adversely the output of his business and the morale of his workmen. He asked the men if they had any objection to a season of prayer. The three men knelt and the business executive poured out his soul before the Lord. He expressed his fondness and

appreciation of these workmen and his desire that this problem be settled justly, and he told the Lord that knowing not the solution he was seeking the divine guidance. After he had finished his prayer there were a few moments of silence. The Holy Spirit had been doing His work. Presently one of the employees apologized to the other and asked forgiveness; and before he had finished the other employee confessed his shortcomings. Prayer had cleared the atmosphere so that each workman could see wherein he had erred, and prayer had effected for each a truly Christian attitude. As a result of this seeking the divine guidance there was understanding, friendliness, and the cooperative spirit. Good feeling was restored among the workmen and the output of the business was increased. An early morning prayer service for each work day was announced for all the employees, and that service continues with an attendance of nearly one hundred per cent of those who can leave their work to attend.

We sing, "Have we trials and temptations? Is there trouble anywhere? We should never be discouraged. Take it to the Lord in prayer." And then do we take it to Him in prayer? So often we go no further than the end of the hymn, and God is not consulted; the divine leadership is not sought.

If this book accomplishes nothing more than to cause some of God's children to earnestly seek the guidance of the Lord in service to service men, the effort expended in writing and publishing it will be many times repaid.

The Task

Whether there is for us peace or war many of *our* boys will be called to the Colors. They will serve in camps, and they will frequent, more or less, the communities adjoining the camps. Whatever the situation, many of these service men will be strong to maintain their moral standards and to hold fast to them, but others may not be so strong. Everything possible must be done to safeguard these men from letting down their moral standards and becoming victims of temptation to do wrong. The spiritual forces of the country must be mobilized to provide the needed welfare and religious work.

Within the camps the welfare and religious program will be carried on by chaplains and recreation officers. We are informed that adequate chapels and recreation buildings will be constructed in the camps. Several hundred chaplains have already been appointed to serve and many hundreds more will be needed. (The chaplains in the camps are representatives of the churches and synagogues.)

The government will not provide for this welfare and religious work in the communities adjoining the camps. This is the task of the churches and of all individuals and groups willing and able to help, and if this work is done the churches must assume the greater responsibility without delay. In promoting this program within and outside the camps the spiritual forces of the country must assume responsibility as follows:

- a. To provide an adequate number of competent candidates for the Army and Navy Chaplaincy.
- b. To provide an adequate welfare and religious program for the communities adjoining the camps.

Work in the Camps

The chaplains representing the churches will be responsible for the religious work in the camps. Army chaplains are being assigned on the basis of one per every twelve hundred officers and enlisted men. The war and navy

departments are looking to the churches to provide the needed spiritual ministry for these service men.

Obviously, to provide an adequate spiritual ministry for this great field, many highly efficient clergymen must leave churches and synagogues to serve in these camps, and there can be no greater opportunity to render a fruitful ministry than to serve these military and naval stations as chaplains.

The churches should know that the chaplains in the military and naval services are noncombatants; that they come into these services to render a spiritual ministry, and do not have command. They have rank for purposes of pay and allowances, and to provide a status advantageous to them in their work.

I speak advisedly when I say that there are no clergymen who are less handicapped and who have a better opportunity to serve the Church and the Kingdom of God than the chaplains in the military and naval services.

These chaplains are thrown into vital contact with large numbers of men (mostly young men) every day of the year. Their status is such that every door of opportunity to get close to the minds and hearts of the personnel whom they serve is open to them. Thus these chaplains not only in their pulpits but by their daily contacts represent the churches and preach the gospel by word and deed and character, and their work is with men, a large percentage of whom, if they were in civil life, would not be drawn to the churches and would have no such close contacts with civilian pastors as they enjoy with the service chaplains.

For thirteen years the author was a Baptist pastor in civilian life, and he is an evangelistic type of preacher. He has tried to stress evangelism in his work as a chaplain. In one month in special religious meetings at a certain army post in Texas, where he was chaplain and conducted evangelistic services, he saw a hundred soldiers accept Christ as their Savior. It is his conviction that leading men to Christ and building Christian character should be regarded as the chief work of the Church, and he regards this as the chief work of a chaplain. Truly, his objective is "God's building," which is godly character. The chaplain is perfectly free to use every Christlike agency to help men lead godly lives, and nowhere is a clergyman more free to serve than in the army and navy. His relationship as an officer places him in a most favorable situation to win the cooperation of leaders; and if he has the qualifications which every successful chaplain possesses, he will not find it difficult to win that cooperation.

Further, I speak advisedly when I say that the military authorities are deeply interested in the religious and character-building work of chaplains. Every commanding officer I have had in my service as a chaplain was a church member, and every one of them gave me splendid cooperation. None of them ever attempted to dictate my preaching. Every one of them has expected me to be a faithful minister of Jesus Christ. The relationship which the chaplain sustains in the military service as a *staff* officer places him in a most advantageous position to secure the cooperation of military commanders, and other leaders in the promotion of religious and character-building work.

If the churches and synagogues want these young men who are their own sons to receive the kind of spiritual help needed during this period of training, they must be willing to release many of their most competent clergymen to serve as chaplains in the military and naval services.

Clergymen desiring to make application for appointment as chaplains in the Army or Navy may receive blanks and all necessary information by writ-

ing The Chief of Chaplains for the U. S. Army, War Department, Washington, D. C., or those desiring to serve in the Navy may write The Head of the Chaplains' Division, U. S. Navy, Navy Department, Washington, D. C.

Protestant candidates for the chaplaincy should communicate with the General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C.

The Most Reverend John F. O'Hara, C. S. C., D. D., is Bishop Auxiliary Army and Navy Diocese, Roman Catholic Church, 477 Madison Ave., New York City.

Dr. David de Sola Pool, 220 Fifth Avenue, New York City, Headquarters of The Jewish Welfare Board, authorized Jewish agency for co-operating with military and naval authorities in the service of Jewish men of the Army and Navy.

Obviously, the religious work inside the camps is a great challenge to the churches, synagogues and clergy of the country. Those who have been and will be selected to render this spiritual ministry in the camps are clergymen who have been trained by the churches, and they are the product of the churches. In the persons of the chaplains the churches are rendering a great religious ministry in these camps today. They must be prepared to render a still greater ministry which will be required when the number of men in the camps is perhaps many times larger than it is today.

Further, the churches which are in the neighborhood of the camps, may materially assist the chaplains. The Chief of Staff, United States Army, in a letter to Dr. Paul Moody, and quoted in Circular Letter No. 216, War Department, Office of the Chief of Chaplains, writes as follows:

"You are quite correct in the understanding that chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives. This is equally true with respect to welfare and morale agencies. These agencies, operating in a perfectly normal way, will be of great help to our chaplains and recreation officers, who will welcome the assistance of their representatives in carrying out our morale program.

"Apparently, the fact that we have not authorized these welfare activities to locate their own centers at army camps has caused some misunderstanding of our policy in this connection. Except for the American Red Cross, which concerns itself primarily with the family problems of enlisted men, and which maintains for its representatives a small field office at each large station, this authority has been withheld because it is preferable to retain in the Army the actual responsibility for morale and recreation.

"Will you please assist us by conveying the proper interpretation of our policy to civilian ministers and representatives of welfare organizations when ever the opportunity arises? I am sending your letter to Chaplain Arnold who will do what is necessary to clarify the situation for our own people." (Note: Chaplain Arnold is Chief of Chaplains, USA.)

It is evident that through the chaplains now commissioned and the welfare and religious forces near the camps, the churches and friends may render a great service. They are serving creditably today but they will be doing a greater service in the next few weeks. It is suggested that clergymen interested and desiring to know more about the work of the service chaplain read the section entitled "Suggestions for Service Chaplains."

Work in the Adjoining Community

There is another field of service, the communities adjoining the camps. The towns and cities of these communities will be frequented by large numbers of service men. What influences will they find there, the best or the worst? Even with the most strict law enforcement there may be corrupting influences, for the forces of evil hasten to rally about posts and camps where large numbers of service men are stationed. These men must be safeguarded against places of vice, against crooks of all description, gambling dens, bad women, and liquor. They must be safeguarded in so far as possible against loneliness, against "no decent place to go," against spiritual illness as well as physical illness, and there must open to them in every town and city and hamlet neighboring these camps all the doors of Christian hospitality, friendliness, and spiritual uplift. In all these places, big and small, visited by large numbers of service men on pass or liberty, there must be provided decent places to go where there is good cheer and where leisure hours may be spent amidst desirable and truly helpful surroundings. That adequate provision shall be made, the churches and synagogues must do their part to promote a vast welfare and character-building religious program, for all will agree that such a program is imperative both in the interests of national defense and the Kingdom of God and His righteousness.

In the promotion of this welfare and religious program the following observations are presented:

Camps may be located as follows: a, near a large city; b, near a town or small city; c, no town or city near. What needs do we visualize for these situations? The need will depend upon the number and character of the men visiting these places, and upon the length of the visit. Some will visit the nearby town or city for only a few hours, more or less. Others will spend the night there. Others, on pass or liberty, may spend several days.

These service men are a cross-section of American life. They come from homes of wealth and from homes without wealth. They are farm hands, college students, university graduates, factory workers, miners, cowboys, doctors, CCC boys and editors, and so forth. They are Protestants and Catholics and Jews. They are white and colored. Like all the rest of us they are good and they are bad. Obviously, the kind of welfare and religious work needed for the men of one camp will be needed for all.

It may be borne in mind that every effort will be put forth to keep men contentedly in camp, and thus safeguard them from temptations outside. With hard work all day and interesting doings in camp every evening (movies, boxing, baseball, basketball, softball, stage entertainments, lectures, social gatherings, sing songs and religious services and so forth) the number of men leaving a camp on week nights, other than Saturday, may be relatively small. But a small percentage, one per cent, visiting a nearby town or city may number several hundred. The great exodus from camps will occur on Saturday afternoons and evenings, holidays and half or full days that may be set apart for rest after an unusually strenuous period of training.

It is evident that in all these towns and cities near the camps an adequate welfare and religious program is imperative. It is the conviction of the writer that this adequate welfare and religious program should include the following:

1. Adequate building or buildings equipped with tables, reading matter, stationery, chairs, indoor games, stage for entertainments, screen and booth

for motion picture machine, shower baths, dormitory and canteen (no intoxicants); size and number of buildings depending on the best estimate of number of men who will use them. The type of building and equipment suggested are similar to that used by the Army and Navy Y. M. C. A., the K. of C., and the Y. M. H. A. during the World War. These buildings should be available not only for recreational and educational purposes but for character-building programs. Services of worship to be conducted when advisable and practicable.

The suggestion that services of worship be held in a welfare building operated as a civic center may raise a question. Doubtless most all will agree that religion must be given its rightful place in this program, but if Protestants conduct religious services in this civic center, of course Catholics and Jews must be given the same privileges. If the building were under the supervision of the Army and Navy Y. M. C. A., it would be expected that general Protestant services of a character-building nature would be held here as thought advisable by the management. If it were a K. of C. hut, it would be expected that this building would be more or less of an assembly place for Catholics, where Catholic literature would be available and where confessions might be heard, and possibly services of worship conducted. Likewise, if it were a Y. M. H. A. hut, the prevailing influences and associations would be those of the Jewish faith. It is believed that the best solution of this problem, as has been suggested, is to construct for each civilian community about the camps an adequate number of huts operated respectively by the Army and Navy "Y," the Catholic Welfare, and the Y. M. H. A., and it is hoped that the Salvation Army and the Y. W. C. A. will also be able to carry on in these communities adjoining camps as effectually as they did during the World War.

Speaking of church attendance during the World War, "church parties" were assembled in the huts and escorted to the churches of their choice, and this method is commended; and character-building lectures and general religious services were held in all the huts. It should be stressed that no character-building program is complete without religion, that in this community program, whatever the management, that religion will be given the place it deserves.

2. *Personnel.* If the management were Y. M. C. A., K. of C., or J. W. B., or Y. W. C. A., or Salvation Army, the personnel problem would be easily solved. These organizations may be quickly expanded to fill vacancies, but if it were necessary to choose the management from the local town or city it might be difficult to find persons who have had much experience in welfare work. It would seem necessary that one person should be selected who is to exercise general supervision, to outline a program of activities and to select and instruct the personnel on duty in the welfare building. If funds were not available to pay helpers a list of competent volunteers would have to be selected. It is thought that not much difficulty would be encountered in finding volunteers for work of this kind. In every community a great number of persons are pleased to have an opportunity to volunteer Good Samaritan service; but obviously the success of this movement will depend very largely upon having a very competent person to supervise and co-ordinate this work. This would be a full-time job and an adequate salary should be paid.

Mention has been made of funds, and it goes without saying that this welfare and religious program cannot be carried on without funds. A portion or all of the funds for each local community work may have to be raised in

the community where the service is to be rendered; but this problem is one which should not be difficult, for every community has its own way of getting money when needed. It is thought that in raising funds no high pressure methods will be necessary, for this is a job similar to that of building a dike to protect against a flood. The people of every community adjoining these camps understand that something must be done to provide respectable and comfortable social and rest rooms for this great influx of service men.

3. Social and club rooms of churches and other organizations should be made available for camp personnel in so far as is practicable. Doubtless, the invitation should be limited to certain groups. The central building under community management would of course be available for all, and perhaps all would go there more or less. However, a Jew might prefer to visit the Jewish Community Center, a Catholic the K. of C., a Methodist the Methodist social room, and so forth. Judging from World War experience, it is thought that however many might visit the local clubs and church social rooms, they would not be numerous enough to detract from the work in the central recreational building, but rather it is believed that these smaller and scattered social rooms would serve to relieve an undesirable congestion in the central plant.

4. It is thought that service men should be given the privileges of libraries in so far as is practicable. Civilians might advance this work more effectually by contributing books and magazines to camp libraries. A systematic way of collecting books, magazines, and all desirable and interesting reading matter might be adopted so that an entire community covering several hundred square miles, including hamlets, towns, and cities, would contribute to this worthy cause. During the World War much very helpful service was rendered this way, and under this heading of reading matter let it be said that every effort possible should be put forth by officials and all good citizens to eliminate salacious literature from the market.

5. Transportation may be furnished by civilians for the purpose of showing service men places of interest, and libraries and recreation rooms where they may spend leisure time profitably. Such trips may be taken on Sunday afternoons, the passengers assembling at the central hut; or through arrangements made with the chaplains and recreation officers the sightseeing trip might start from the camp. Doubtless, sightseeing trips will be arranged by chaplains and recreation officers if quartermaster transportation is available; but however many trips are made in this way, not all who wish to go will be accommodated. In the vicinity of most camps there is much of educational interest to be seen, historic places, buildings, parks, museums, factories, scenery, and so forth, that many service men will not see unless these sightseeing trips are taken.

6. Information booths may be established where they would render splendid service, on main highways and in towns and cities near camps. Printed leaflets and brochures may be distributed, containing such information as how to reach churches of different denominations, hours of services; how to reach the welfare hut or huts and other social rooms open to service men; how to reach accredited theaters and libraries; information regarding housing facilities for relatives visiting service men and for families of married men for whom quarters are not available in the post or camp.

7. Inexpensive, clean and decent eating and soft drink places are needed. The more milk and ice cream and soft drinks that are sold, the less will be the temptation to spend for drinks and other things that do harm. A regular

army chaplain¹ long in the service says, "In the World War a certain man made twenty thousand dollars selling to soldiers nothing but ice cream, french fried potatoes and ham and eggs, and his place of business was in a town of only eleven hundred bordering an army camp." This is mentioned not to suggest a business enterprise for anyone but to emphasize the fact that the more that is spent in respectable places of this kind, the less will be expended for those things that curse both body and soul.

8. Community sing songs and free movies may be made a source of much good fun and inspiration. All that is needed to make the sing song a great success is a good leader, and where is the community that has not many highly efficient song leaders. The community hut would be a logical place for singing, or in warm weather it might be conducted in the open air followed by free open air movies. Thus hundreds of men milling about the town or city would be entertained for hours in a highly beneficial way. There is no form of recreation that will entertain so many people for so long a time as interesting motion pictures. Educational, character-building and good comedy pictures, all very entertaining, may be secured at popular prices and probably at a very material discount.

9. Large community social gatherings may be held in a park or on the street, as everyone knows. A street carnival is suggested where a street is roped off and there is band music and various forms of good entertainment such as vaudeville stunts and so forth staged by service men or civilians or both. Such an occasion gives the man in uniform opportunity to meet many of the good people of the community, and there is nothing that affords the young man away from home more pleasure than to visit with mothers and fathers and boys and girls who remind him of his own home circle. He needs associations of this kind. These community social gatherings on the street or in the park or in the welfare hut or with the smaller group in the church social room or in the home make for good cheer, better morale, more perfect self-mastery, a more optimistic outlook and a more Christian attitude toward people and toward life.

The community may help materially in this field of entertainment by co-operating with camp recreation officers, chaplains and hostesses in sending groups of young people to camps to participate in recreational programs there. A part of the work of the camp hostess is to make contacts in this connection.

10. Hospitality wins good will and makes for friendly relationships, but the opportunity to serve men in uniform may be lost by manifesting the inhospitable spirit.

A certain clergyman in a distant state made the remark from his pulpit one Sunday evening that he did not care to have service men attending his services in uniform. Seven soldiers were present that evening in his congregation, and on hearing this remark, promptly left the service, never to return to that church, and they went back to camp to report this experience which of course did much to create an unfavorable attitude on the part of many men toward that preacher and his church.

If the sentiment develops in a camp that the people of a certain town or city have "no time," so to speak, for the man in uniform, it will be difficult to overcome it. It is in the interests of best relationships that gestures of hospitality shall be made on the part of both the camp personnel and civilians. The good neighbor relationship should of course always exist between the

¹ Chaplain H. D. Southard

personnel of military and naval camps and the people of the surrounding community. These military and naval services wish to be good neighbors and should any one of their number violate the good neighbor attitude he will not be playing the game as the service man is expected to play it. Certainly, the church people will set the example of hospitality toward the men of the camps, most of whom are their own sons.

Speaking of hospitality in connection with service men, the following story is about the best that the writer can recall. In a preceding paragraph we have spoken of a group of men who left a church service because they were told that they were not wanted. About two years after this experience the writer came to know one of these men very well, the one who told about the unfortunate experience briefly described above. He had come to our regiment as a first sergeant and was a fine upstanding man, the kind that makes best citizens, best soldiers, and most efficient church members.

It seems that he had met a good Christian mother living in a nearby small city and that she had invited him to attend a community Thanksgiving service (it was November, 1917) and following this service, to be her guest for Thanksgiving dinner. Not only did she invite him, but she requested that he bring with him six other unmarried soldiers to attend the service and to be her guests at dinner. Accordingly, he selected six fine service men who were in every sense worthy to be invited to this good home; and on Thanksgiving Day, with uniforms newly pressed, brass and leather polished, they were early in attendance at the community service of worship, after which they accompanied the good mother and her husband to the hospitable home; and on entering they found seven young ladies who also had been invited for Thanksgiving dinner. From the start it was a congenial group, and what a dinner, and what a time they had, a good time in the good old-fashioned way, singing, playing games, and telling stories, most of which were told by two or three of the men who were especially gifted along that line.

That bitter experience of some two years before had made this first sergeant distrustful and more or less unbelieving; but it was with a new attitude toward the church and toward religion that he and his comrades left that hospitable home on Thanksgiving Day. They realized that here in this good home they had found true representatives of Christ's church; and their hearts were warmed and their faith was strengthened. This sergeant told me that every one of those men, as I recall, through the influence of that Christian mother and those Christian young ladies, became members of the church.

Through personal contacts and through the press the churches should extend a hearty welcome to service men to attend their religious services, here to enjoy Christian fellowship; and it is of course understood that this invitation should be extended to officers as well as enlisted men. It should be made clear to all that in the promotion of welfare and religious work, both in the camps and the surrounding community, the spiritual welfare of officers, as well as enlisted men, is included. A large percentage of these officers are young unmarried men. While it should be borne in mind that they have opportunities for social contacts that enlisted men do not have, a well balanced community welfare and religious program will make proper provision for *both* the officers and the enlisted men.

In extending invitations to attend social functions and religious meetings, pastors may wish to write personal letters or mail printed announcements or invitations to service men belonging to their particular denominations, which next to a personal visit is of course the more effective way. It is thought

that ministers, priests and rabbis may get from chaplains the names and organization addresses of service men according to their denominations.

11. Transportation may be furnished to convey service men to religious services and entertainments held in the adjoining community, but obviously should not be used in a way that would perceptibly lessen the attendance at the chaplain's Sunday services. If it is proposed to use civilian transportation to convey enlisted men from the camp to religious meetings to be held in the adjoining community, might it not be advisable in the interests of understanding and co-operation to consult the chaplains and thus make arrangements that would prevent conflicts and overlapping, and so the best interests of all would be conserved. Transportation to religious services from the central hut may be arranged and co-ordinated through the hut secretary or director.

12. This mobilization of our defense forces presents a great opportunity for a far-reaching revival of the religious life which is so greatly needed everywhere throughout the world. To advance this cause our Catholic brethren will no doubt conduct "missions," and Protestants have the opportunity to conduct "evangelistic services." These service men, generally speaking, are interested in religion, and those who are not, should be. The special religious services of the town or city might attract large numbers, and where could they spend an evening to better advantage than in meetings where they would receive spiritual instruction and inspiration, and where many might experience newness of spiritual life?

13. Co-operation with the officials in the enforcement of the law against bootleggers, prostitution, liquor, and so forth, and the enactment of such new laws as may be needed to get desired results, are necessary. These are days of discipline; and Americans must practice more and ever more of self-discipline and self-denial, for "We cannot have our cake and eat it, too." We cannot preserve and strengthen the character which is the hope of the nation and at the same time weaken and destroy it by wasting our substance with riotous and profligate living. Football players in training deny themselves, eating and drinking only that which is best for health, and civilian communities should not permit the snares of vice, which may wreck both body and character, to be placed in the way of our nation's defenders.

14. It would seem that where the work is carried on by a civic organization, an advisor, co-ordinator, or director (the name is immaterial) should be selected to advise leaders and to assist in arranging and co-ordinating welfare and character-building activities, and thus assure having a continuous and adequate program for the town or city and avoid too much of overlapping and duplication. This person could also serve as a go-between for the civilian community and the religious and welfare representatives of the camp. This would be a full-time job. However, if the work is carried on by different agencies, such as the Army and Navy Y. M. C. A., the Knights of Columbus, the Y. M. H. A., Y. W. C. A., and Salvation Army, the field would be fully covered and the task of arranging programs, co-ordination and so forth would be done by those who are experts in their line.

A chaplain² of long experience in the regular army suggests as follows concerning the service that communities may render in welfare and religious work for service men:

a. "Supply a pool of consecrated vigorous laymen of known public address ability to speak on week nights or at Sunday services in the camps on the

² Chaplain H. R. Westcott, Jr.

invitation of chaplains. The purpose of these addresses being to strengthen Christian faith and to inspire loyalty and righteousness in personal and group living.

b. "Provide a pool of singers; soloists, quartets, choirs, pianists, and so forth.

c. "Provide a pool of specialists to lecture in the camps along various lines such as chemistry, biology, electricity, government, and other subjects interesting to service men. A purpose of these lectures would be to spur the ambition of some and to initiate ambition in others along lines indicated by the subjects discussed. A lecture course might be arranged by the chaplains for these speakers, the lectures might be more interesting and better remembered if illustrated on the screen. Something of a moral training influence, and a little of humor, are suggested, without eliminating much or any part of the material directly concerned with the subject of the lecture.

d. "Build a pool of entertainers, vocal, instrumental, dramatic; their services to be utilized in the camps and in the community service huts when requested and practicable. Parenthetically, the chaplains and recreation officers may organize groups of entertainers willing to assist in community programs.

e. "Let the churches give the service man who has been active in church work at home a chance to continue this activity. Through an informative letter received from the pastor back home, who should pass on this information, the local pastor near the camp may know something of the qualifications and willingness of the selectee as a church worker."

A chaplain³ of long experience who has had marked success as an advisor in community welfare and religious work makes observations which are quoted in part as follows:

"Briefly stated, the problem is how to safeguard the enlisted man when on pass or liberty outside the camp, and how to make the program for such an endeavor tie in with the activities inside the camp. There are two great hazards to the moral and physical health of the service man. One is created by the presence of the women who prostitute their bodies for gain, and the other is the presence of intoxicating liquors. These unfortunate women and alcoholic liquors are the tools of designing panderers who operate establishments catering to the baser appetites of men, producing ineffectives in ranks, debasing moral character, debauching men in drunkenness, and debilitating many with venereal diseases. The first concern must be to clean up and keep cleaned up the centers where these panderers operate, and to make it impossible or at least very difficult for a service man to find intoxicants, or to find the women who engage in prostitution and are carriers of venereal diseases. A second concern should be to provide proper places where service men may make desirable community contacts, and to keep before them a program of activities that will make it easy for them to spend their time pleasantly and profitably amid a clean and wholesome surrounding.

"In building and operating plants for the social, educational, and religious welfare of enlisted men, the Army and Navy Department of the Young Men's Christian Association has had widest experience over a long period of time. The Knights of Columbus, The Jewish Welfare Board, the Salvation Army have also had long and successful experience in social welfare and character-building religious work; and the help of these agencies, expert in

³ Chaplain Ivan Bennett

their line, should now be sought by the towns and cities near the service camps.

"There should be a program within the churches. Men in uniform should be brought under the influences of the churches in their services of worship, and should be able to share the benefits of fellowship with people of their own religious faith. In a limited degree the churches can provide entertainment and social intercourse in their buildings. In a community near a large camp there should be a central building, manned and operated after the manner of an Army and Navy Y. M. C. A., and the churches should co-operate in the support and in the activities of this center. Dormitories in such a center have proved over and over how important it is for the service man to be able to find a clean bed in a place under proper supervision and control, rather than spend the night in the cheap rooming house.

"Service men generally prefer clean and wholesome recreation and amusement. It has too frequently happened that a man who has looked across the table three times a day for a month at the faces of men, men, men, has gone to town on payday hungry for a touch of life with women and children to find that the only semblance of such a change for him is among the women who frequent the dives of the panderers."

The author believes with the chaplain quoted above that these welfare organizations long established, such as the Army and Navy Y. M. C. A., the Knights of Columbus, the Young Men's Hebrew Association, and the Salvation Army and Young Women's Christian Association, should be so financed that they may function in these communities adjoining camps in a large way. These organizations already set up may be quickly expanded to serve the greater field, and it would seem that they are the logical agencies through which the churches and synagogues may work. While the assistance of these long-established welfare agencies is desired, they may be handicapped for lack of funds, and hence not in a position to help right now in a certain situation where a community welfare and religious program should be gotten under way at once. They may be able to help later. Let the community, the town, city or hamlet, set up its own program without delay. There is no time to be lost. Let us be up and doing while it is day and not wait until it is too late.

A Community That Served

At noon on August 15, 1917, the U. S. Army Transport Thomas set sail from Manila for San Francisco. The entire Eighth Infantry was aboard. The author was chaplain of this regiment at that time. After about twenty-four hours at sea we were overtaken by one of the worst typhoons that ever swept the China Sea, and for seventy-two hours the ship was in the grip of this storm. Our wireless was rendered out of commission, several of our lifeboats were lost, many of the enlisted men were severely injured, and two men were washed overboard, and, believe it or not, one was washed back to the rail and rescued. The ship drifted some two hundred miles from her course into a group of small islands and hit a coral reef, but through the mercy of the Lord a great wave lifted the ship from the reef, and it developed that only the first bottom was punctured. After the storm had subsided, three great prayer meetings were conducted, thus giving all the passengers opportunity to attend, and evidently all did attend, and it is believed that all offered heart-felt prayers of thankfulness for deliverance from an angry sea. From observation and conversation with officers and soldiers aboard, it was

apparent that when there was little hope that the ship could survive the storm, everyone was in prayer, some on their knees giving verbal expression, and others praying mentally without words. Why is it that so many wait until they are face to face with death before they pour out their hearts to God in prayer, and why is it that many, who say they do not believe in prayer, in the hour of greatest need when human hands cannot help will pray most earnestly to Him Whom they have rudely ignored?

After seventeen days in dry dock at Nagasaki, where repairs were made, the ship was thought to be sea-worthy, and after a total of forty-three days since sailing from Manila, we disembarked at San Francisco and at once proceeded to Camp Fremont to form a part of the Eighth Division and to train for service in France. We were the first troops to arrive at this camp, and certain publicity had preceded us, some of which was untrue and did not speak well for the men of our regiment. The question was how would we get along in this new environment?

The regiment had been stationed in the Philippines for several years, during which time few of the enlisted men had been privileged to associate with ladies of their own race. A sergeant said that he had not spoken to a decent woman for two years. This statement may have been an exaggeration, but he was not in a position to meet many. The community adjoining the post where we were stationed was infested with dope peddlers, gin joints, bawdy houses, dens of unspeakable vice, operated by degenerate men, and prostitutes, many of whom were white women from different parts of the world. With such an environment it is not difficult to imagine the effect of these contaminating influences upon many of our soldiers. This is not saying that there were not good influences in the community adjoining the post, but the evil influences were there, active and aggressive.

From this community in the Philippines we were transferred into the midst of one of the most intelligent and one of the most refined communities of America. Our camp bordered the grounds of Leland Stanford University and the city of Palo Alto. Both this community and the camp were "dry," and so far as I know there were no prostitutes in the immediate vicinity. The people were most hospitable; we were received everywhere as with open arms. It seemed as if everyone who had an automobile offered some soldier a ride. Our men were most cordially invited to attend all the churches. On one occasion the author escorted three hundred soldiers of his regiment to a church in San Jose, twenty-one miles distant, where he was the guest preacher; and the interurban transportation used for these three hundred soldiers to and from the service was paid for by the church. Frequently some of the fine residences were placed at the disposal of enlisted men for social evenings. The author will never forget one occasion when Chaplain Livingstone, now deceased, and himself escorted a large group of men to spend an evening in one of the most spacious and beautiful residences of that wealthy residential section; and there we sang popular and sacred songs, ate popcorn, ice cream and cake served by the most gracious hostess. The people of the community contributed magazines and books for our camp libraries, groups of entertainers for our recreational programs, lecturers and clergymen to assist in our educational and religious work. It seemed as if every church young people's society had prepared a theatrical for us, and that every mother and father extended cordial invitations to soldiers to be guests at Sunday dinners. An illustration of this hospitality has been given in the story about the lady who invited seven soldiers to a Thanksgiving service and Thanksgiving dinner. The good people of Palo Alto provided a very large central club room

for the use of our service men, and church and club social rooms were made available for them as was practicable. Special religious services were held in many churches and many of our men were converted and became church members. Several members of the faculty of Leland Stanford University volunteered to assist us in conducting evening classes for the benefit of drafted service men mostly of foreign birth who could not write or read English. In this gracious community, containing several hundred square miles, it seemed as if everyone, every church and synagogue, every chamber of commerce, every patriotic organization, every individual, and every group, extended the hand of Christian helpfulness and hospitality.

Did anything happen that would bring embarrassment or shame to us as a regiment? Was there apparent lack of appreciation on the part of our men? So far as I was able to learn, and I lived in a tent in the midst of the regimental area, no enlisted man disgraced himself or the regiment in that community or failed to show real appreciation of the great kindness and hospitality extended. In the Islands many of these men had been given to drink and other harmful habits. At Camp Fremont these men were sober and well behaved, and the morale of all was high. What a different regiment we were at Camp Fremont, and why? The answer is obvious. The community adjoining the camp made us different.

A Word to Pastors of Service Men

My dear pastor: Having been an army chaplain for twenty-seven and a half years, I hope you will understand why I am so bold as to pass on to you some suggestions regarding how you may be of very great service to the young men of your church and community who will be called to the military and naval service camps. These suggestions may be of no avail for the reason that you are already familiar with conditions in the camps and civilian communities surrounding them. In any event, you will appreciate the fact that this letter is written because of our mutual interest in the young men of your parish and my confidence in your willingness and ability to be of assistance to them after they have joined the armed forces of the country.

It seems that John Smith, a member of your church, will soon be in the training camp located only a few miles from Jonesville. John believes in you and is influenced by your advice and example. You received him into the active membership of your church and you have been his trusted counsellor and guide, and you may help him greatly while he is in the training camp.

May I suggest that you write to him often? Before he leaves for the camp, tell him to be sure to introduce himself to his chaplain just as soon as practicable after he reports to his organization. After he leaves home, write him and remind him about getting acquainted with his chaplain and about helping that chaplain in his welfare and religious program, and urge him to visit Reverend Brown, the pastor of your denomination in Jonesville, and also please don't fail to write Reverend Brown to tell him about John who will probably call on him. Ask him to look up John and any other service man whom you know at the camp. Tell him how active and competent John is as a church member, and suggest that he give him a chance to take an active part in the religious work of his church. John can help both his chaplain and this pastor, and he may open the way for this pastor and his church members to help the chaplains in their religious work, and further, he may open the way for the chaplains to help this pastor in his church work.

Send John your church bulletin and send him a good book now and then and the church paper. Have the young people write him round robin letters

and don't fail to let him know that you and the members of the church are praying for him. There are so many things that you and your people can do to help John hold fast to the things that are eternal and to help him to be cheerful and of good courage to do his duty as a good soldier of Christ and country.

I understand that Bill Doe, who has been a more or less regular attendant of your Sunday school, will also be called to the Jonesville camp. Bill is different from John, as you know. While Bill quit school for no good reason and has some bad habits, he is not bad at heart, but he is easily led and needs to find the right associations. You have Bill's confidence and before Bill leaves for the camp, might it not help to have a confidential talk with him about spiritual things? The seriousness of the present situation may make Bill more concerned about life. With the proper presentation of the subject, perhaps Bill will enlist also as a soldier of Christ. In any event, everything that is done for John should be done for Bill, and perhaps more, for Bill may need more help. The service man who is not firmly established in faith and who is without high moral standards and strength of character may become easy prey for the vultures of society that try to set up business in the vicinity of military and naval service camps for the purpose of getting the soldiers' money. You as pastor may give valued help to John and Bill and all the other service men of your parish by opening the way for them to make community contacts which will be helpful to their morale and their character development. May I suggest that you keep in close touch with these service men and their chaplains? No one can predict the problems in which your advice may be sought.

A Word to Parents of Service Men

My dear Mr. and Mrs. Johnson: Since I am a parent and have two sons who may soon be called to the colors, and since most of my professional life has been spent as a chaplain in the Army ministering to young men, I find no difficulty in putting myself in the place of other parents whose sons are in the camps.

Your son may soon be a service man in a large training camp. Mother, after your son is called you will be praying the prayer that perhaps you have read in the foreword of this book. Yes, and Dad and all the members of the family will be praying this prayer or one similar every day. It will be in your hearts constantly and God will answer it.

Your son, we trust, will write to you often and regularly, and the frequent letters which he will receive from you will mean more to him than anyone can imagine. Those letters will help him tremendously to be of good cheer and to hold fast to the things that are eternal.

Just before my father left his home as a soldier in the war between the states, his mother gave him a New Testament which he carried all through that war. This little book was ever on his person and bears evidence of having been wet with rain that so often drenched the soldiers in camps and on fields of battle. Often he read from this Holy Word, and as he read he was brought nearer his Savior and given new strength and inspiration to follow the teachings of his Christian mother.

This New Testament has been passed on to me and it is one of my priceless treasures. Frequently I remove the covering that protects it from dust, and look upon this book and thumb its leaves and read from its sacred pages. It reminds me of father, who thirty years ago was called to his eternal

reward. It reminds me of my Christian grandmother and my Savior. What an unconquerable weapon is this book, the Sword of the Spirit.

My good friends, parents of this service man, give him a Testament with your names inscribed, and give him your prayers. So long as he holds fast to them he will remain steadfast in the faith and he will be a good soldier of Christ and of country.

When in France in the World War, what a help it was to me to know that my mother, now deceased, was praying for me. Don't fail to let your son know that you, mother and dad, are praying for him. Whether there is war or continued peace (and we do not believe that America will become involved in war) your son will need the strong undergirding of his moral and spiritual strength such as his parents and pastor and the many friends of the home neighborhood are able to give.

A chaplain* of long experience, whose father was our first Chief of Chaplains, writes as follows in the October-November number of our Army and Navy Chaplain on the subject, "How the Home Folks May Help":

"The first few weeks in camp are the hardest for the young soldier. It is a violent wrench from home life and normal social ties to camp conditions with tent life, change of food, drill and discipline.

"To tide the lad over this period, home folks may help very materially. His mail is the big thing for the young man in camp. Each day send him some greeting or some love token, be it ever so small. The problem of laundry is sometimes difficult, so send him a handkerchief and a pair of good socks tomorrow and repeat it now and then. He has a sweet tooth—satisfy it with candy and chocolate in small lots, only, each piece wrapped in oiled paper that it may not reach him in a sticky mess. He will chew gum on the march, which helps him to refrain from drinking too much water and from dipping into his lunch or ration. He will, after a little experience, take chocolate with him on a hike, as it seems to keep a man up better than other food. Provide him with a small pocket flashlight. Send him a towel now and then.

"Sometimes it is hard for him to get to the post office, and pennies for postage may be few, so send him a book of stamps. He likes to read, so mark the interesting items in the home town paper and with it send him an occasional magazine or illustrated weekly.

"He needs all the ordinary toilet articles, but do not send talcum powder, tooth paste, tooth brush, shaving cream, razor blades and soap all on the same day—an item each mail is better. He has been in the sun and a little Mentholatum or camphor ice will soothe his parched lips.

"He will enjoy a testament or prayer book and especially one of the khaki bound ones that may be secured from the American Bible Society. If he did not take his watch and you can afford a cheap wrist watch, send it. A tiny, good, hand shaving-mirror will be appreciated. If he smokes, a pipe—not expensive—and tobacco. Send tobacco in tins. Two or three small wash rags—the sort that can be easily cleaned in a small amount of water and dried quickly.

"Parcel post solves the problem of sending small packages safely. Address plainly and fully with the number of his regiment and the letter of his company, troop, or battery, and delivery is almost absolutely assured though he moves from place to place very often. Insure the more valuable articles; it costs but a trifle.

"Now, do not put it all in one bundle as being the easiest way, but string it out over days and weeks, so that he will learn to listen most eagerly for

* Chaplain John T. Axton

'mail call.' It is pathetic to note the number of men in the service to whom the arrival of mail means nothing for there is no mail for them. Do not let the soldier man from your home circle be of this group."

A Community Getting Ready to Serve

This community about which we speak and are familiar, borders a camp that will soon include some twenty thousand service men. Adjoining it is a small town of about three hundred inhabitants, more or less. Some twelve miles from this camp is a city of forty thousand. The senior chaplain⁵ of this post and camp has had about twenty-five years' experience as an army chaplain, including service in France during the World War, and before coming into the Army he was a secretary in the Young Men's Christian Association in Manila. Hence, he has very definite and good ideas about how to advise those who purpose to set up a welfare and religious program for service men; and in the preparations which this community is now making, the advice of this chaplain has been invaluable. They have sought and continue to seek his counsel. In the last few weeks he has delivered some thirty talks before clubs and churches on this subject. To provide for a work in the small town referred to above he has made contacts with certain authorities of his church (Methodist), resulting in plans that are under way (so we are informed) to build a welfare hut near the church building which stands only a few rods from the newest barracks of the camp soon to be occupied by many thousands of service men. It is proposed to equip this building similar to that of an Army Y. M. C. A. hut, with volunteer workers serving as attendants and hostesses. Local organizations will assist as they can. It is our understanding that most of the financial obligations will be carried by a welfare agency of the church at large. The church building within a few feet of the proposed hut will be used for Sunday and special religious services and such other purposes as the management deems advisable.

The city of some forty thousand about twelve miles from this camp is making plans for a welfare and religious work for service men. Again, the counsel of the post and camp chaplain has been most helpful in suggesting methods of procedure to initiate this work. A preliminary meeting of representatives of the city social agencies was held, resulting in the appointment of a large and representative committee to outline a program of activities. Housing, equipment, program and other committees have been appointed. Large club rooms have been secured and are about to be opened up. Churches, clubs, patriotic organizations and so forth desire to help and are seeking guidance. Everyone seems to be willing and eager to co-operate. Contacts are being made to secure such help as is available from the United Services. The writer hopes that the way will open for the Army and Navy Y. M. C. A., the Catholic Welfare, the Y. M. H. A., to become well established in this city.

A Word to City Officials

As a citizen of a community of no mean size and as one who has observed policemen and other city officials on duty in a great many municipalities, I am of the opinion that, by and large, these officials do their best to enforce the laws in spite of the fact that some citizens may censure them for strictly enforcing laws which the people have made. The writer has observed that city officials seek the co-operation of all citizens in helping to effect law enforce-

⁵ Chaplain H. C. Fraser

ment, realizing that if there is a bad law the quickest way to have it repealed is to enforce it; but not all citizens seem to be impressed with the fact that they can do much to assist the police and others charged with the responsibility of law enforcement.

May the officials keep up the good work of letting the good people know how they may help, not only how they may assist in enforcing the traffic laws but how they may help to enforce the laws against intemperance and prostitution and all forms of immorality and outlawry, and thus, insofar as the law has power, to safeguard service men against the infectious germs of moral and spiritual disease which destroy both physical health and character. May the police tell the clergy and all good citizens, including the camp officials, how they may help. (It has been my experience that the military and naval officials and city authorities work together harmoniously.)

The policeman's job is a difficult one and often thankless. Do we realize that our policemen throughout the country save hundreds and perhaps many thousands of lives every day, lives of men, women and children, and these policemen are providing citizens with protection and the sense of security? It is a most needed service that our policemen are rendering, but a greater work lies before them for they will be on duty in hundreds of towns and cities frequented by large numbers of service men. We who are parents of these men want our policemen to know that we are praying they will receive all possible support and co-operation in doing their full part to render one hundred per cent effective the laws intended to make the communities adjoining these camps altogether decent and morally clean.

It is hoped that the policeman will remember that while a young service man may ignore the good advice given by pastors, a word of admonition spoken to him by a "cop" will make an impression not to be forgotten, and in most cases it will be heeded and followed. Many a boy and many a girl and young man has been saved from falling by a word of warning spoken by a policeman on the corner, and it should be borne in mind that the more of effectual service that is rendered in saving service men from evil associations that breed trouble, the less trouble they will make others.

Chapter II

SUGGESTIONS TO SERVICE CHAPLAINS

Sources of Information

The newly appointed chaplain will seek sources of information that will help him to do his task efficiently. Some of these sources are as follows:

1. *The Correspondence Courses for Chaplains.*

The chaplain who has taken these correspondence courses has learned much about how to serve as a chaplain in the regular army. It is suggested that the newly appointed chaplain, whether in the Reserves, National Guard, or Regular Army, enroll at once to take these courses. For all necessary blanks and information write the Office of the Chief of Chaplains, War Department, Washington, D. C.

2. *Camp Schools.*

In most cases, probably without exception, the newly appointed chaplain will be assigned to a camp with other chaplains, where a chaplains' school is being or will be conducted under the direction of the senior chaplain on duty at this station. Many such schools have already been organized. In fact, it is believed that every large army camp has such a school now in session.

The newly appointed chaplain may spend several hours each week in this school. The balance of his time will be spent doing regular duties. Thus he will learn, also, by experience. This is an excellent method of instruction. One learns a game by playing it under competent instruction.

3. *Observation.*

Learn by observing. The chaplain should know his field. He should of course know the personnel of his field, and much about the work they are doing. Observe the drills and mechanism of the guns and so forth. As time permits, attend lectures to line officers. You will not have much time for this. Your instructors in the chaplains' school will advise you about what lectures to hear. Observe what is going on about you. Don't delay to study the work in the camp hospital. The surgeons will be glad to answer questions. They will give you good advice about how you may help them in their work. Keep your eyes and ears open.

4. *Questions.*

You will have many questions to ask, such as the following and others: How to fill out the monthly report; where and how to get authorized equipment; how to fill out a requisition blank; how to keep the chaplain's fund; when to make official calls, and so forth.

Should you serve as a chaplain for twenty-five years, you will be asking questions. Regulations change. Different posts may have different post orders. Questions are always in order and everyone in the service will be pleased to answer your questions as they can, every officer and every enlisted man. The sergeant major and adjutant and assistant adjutant will give the newly appointed chaplain information concerning orders, regulations, and what not.

You may learn much about the military service from soldiers, especially non-commissioned officers of long service. It goes without saying that the instructors in the camp schools are there to answer such questions as you may have to ask. Make a list of questions that you wish to ask, and note the answers. Don't be afraid to expose your ignorance by asking questions. The more you seek to know, the more highly you will be regarded. The military service wants officers and enlisted men who are ever in search of more information about their jobs. I have heard high ranking officers remark as follows: "There is a young chaplain who is doing his best to learn."

It is, of course, well for newly appointed chaplains to get as much information as possible from chaplains who have had many years' experience. The first month of my service in the army I was stationed with Chaplain Yates who served as Chief of Chaplains, U. S. Army, 1929-33. He took special pains to teach me. After serving a month under his excellent instruction, I was assigned to a station several hundred miles from any other chaplain; but I was helped materially by correspondence. In answer to my questions I received several very helpful letters from chaplains long in the service. I was interested to get their point of view, and I found that all to whom I wrote were *very prompt* to reply. Their answers were very helpful.

Incidentally, promptness is a very necessary qualification for a chaplain "In time, on time, every time, all the time, excepting when ahead of time and that's a little better time."

If no chaplain with much army experience is located near you, correspond with older chaplains, asking such questions as you have in mind, but don't be backward about exposing your ignorance. In any event, you will not be able to conceal it. The more you seek to learn, the better will be your standing for efficiency.

5. Literature.

On being appointed, the army chaplain should receive from the Office of the Chief of Service "The Training Manual for Chaplains" and other official data which should be carefully studied and filed so that it will be available for reference. Read studiously the circular letter from the Office of the Chief of Chaplains. This contains much instructional material. Secure all army regulations regarding the chaplain. There is much of army regulations that you should know other than those sections pertaining to your work. You should know a great deal about field service regulations.

"The Army and Navy Chaplain" is an instructional journal for service chaplains. All members of the Army and Navy Chaplains' Association of the United States receive this publication. Address Lt. Col. A. Goodyear, 1630 Concord Ave., N. W., Washington, D. C. Dues are two dollars per year.

Chaplains should read everything available of an instructional nature about how a chaplain functions in time of war. There is more or less material regarding the work of chaplains in *The War Between the States*. *The Life of Bishop McCabe* and *War Memoirs of an Army Chaplain*, by H. Clay Trumbull, are among the excellent works concerning Protestant chaplains. *Catholic Military and Naval Chaplains* contains a brief biographical sketch of many Catholic chaplains who served between 1776 and 1917. It also contains a bibliography listing literature having to do with the practical work of the chaplain in time of war, including *Memoirs of a Chaplain's Life*, by William C. Corby, C. S. C. Read *Pastoral Adventure*, by Clarence Herbert Reese (Protestant), reserve chaplain who had a long experience overseas in the World War. Read *Wartime Experiences of Chaplains*, Chapter IV, Supplementary

Study for Army Chaplains, by the writer. Chaplain Pearce, now deceased, was an authority on *Burials and Graves Registration*. Copies of this lecture may be available. It is suggested that for further information about literature for chaplains, write the office of your chief of service. (Every army chaplain is authorized to write directly to the Chief of Chaplains of the Army regarding professional matters.) Suggestions for reading are often made in the circular letter. For general and specific information about military customs and so forth get a copy of the Moss Manual. There should be one in your camp library.

Service Prayer Book, by N. M. Ylvisaker, Major Chaplain, O. R. C. Chaplain Ylvisaker has compiled and edited a most attractive prayer book. It is replete with Bible readings, hymns, and prayers. The contents are as follows: Part I, Invitation to Prayer; Part II, Invitation to Personal Faith; Part III, Invitation to Meditation; Part IV, Invitation to Praise and Thanksgiving; Part V, Invitation to Worship. It contains 219 pages, printed on thin Bible paper, with flexible, waterproof cover. Inside the front cover is an identification card and inside the back cover a neat pocket for notes. Questions about How to Study the Bible are answered by citing many passages of scripture. This excellent Prayer Book is of convenient size. It may be carried in a shirt pocket. It is practicable for field service. We heartily commend it for use in both our services. The price is 25 cents per copy. In quantities, 15 cents per copy. For further information and to order copies, write the Augsburg Publishing House, Minneapolis, Minn.

6. Experience

No school can take the place of experience. If you are so fortunate as to attend a camp school, doubtless much of your time will be taken up by putting into practice the lessons learned. Experience is the best teacher.

You have been or will be assigned to some military unit. Chaplains are assigned on the basis of one for every twelve hundred officers and enlisted men. You will have a certain definitely defined field as your parish. Take some time to orient yourself. But while doing this, be busy making contacts, getting acquainted and building yourself into the minds and hearts of the officers and enlisted men of the organization which is your field of service. Familiarize yourself with your surroundings, but don't wait too long before you outline your schedule of activities. Take that schedule to your commanding officer for his suggestions and approval. Having his approval and cooperation, go ahead. My commanding officer overseas said to me, "Chaplain, go ahead and bust yourself." He always gave me one hundred per cent cooperation and inspiration. Of course, your commanding officer, who is responsible for all activities in his command, must know what you are doing and what you propose to do.

It is believed that this tour of duty, this experience in the service, will be the greatest opportunity of your life to render a spiritual ministry to men. Few pastors in America, perhaps none, are privileged to minister daily to as many men as are the service chaplains. These red blooded young Americans of the service will look at you for a character-building religious ministry. You are their spiritual counsellor and guide. You will mingle almost constantly with all these hundreds of young men. The habits they form in the service, the ideals and moral standards they accept, the spiritual choices they make, with few exceptions, will remain with them for life.

What an opportunity for service! Launch out into the deep. Dare to venture. If the fishing isn't good on one side cast your net on the other side. If one method fails, try another. Don't delay to go forward in service, and

after some experience don't be afraid to attempt that which is new, if it seems to be the thing to do. I have noted that some chaplains coming into the military service are too hesitant and fearful lest they may violate some order or long established custom. The members of the military service are folks just like all other Americans. Those in command are tolerant and charitable and understanding. They don't expect the newly appointed chaplain to learn all about the customs and regulations of the service until he has had time to learn them. But they know that one who is proficient in rendering a spiritual ministry in civil life can render it in the army. And the service personnel desire that the chaplain shall not hesitate. They want him to go forward in his spiritual ministry with all his God-given powers. You will learn most about your job by doing.

Learn by experience. Learn by working hard and continuously under the leadership of the Holy Spirit. As you know, it is marvelous what God can do with a man if the man will let God use him. Have no fear of making mistakes in the military service, providing you seek good counsel and use your best judgment and do the best you can. The officers and enlisted men will believe in you, trust you, praise you behind your back, and they will be best friends, *if you ring true* and give yourself whole-heartedly to the task that God and Church and Government have called you to do.

The fear of making mistakes causes many to hesitate in doing tasks that must be done. However much one may know about the work of a chaplain, he will make mistakes. We may do our best to avoid making mistakes, but we are not perfect. We never will be perfect, not in this world. We learn vastly more by mistakes than by not trying. Better make a hundred mistakes than to do nothing. Victories are won by the advance. Better go forward with bungling and stumbling than not to have the courage to venture in service. Again, have courage to launch out into the deep and by God's help to do your best, thus to accomplish, and to learn how to be more efficient. Some small mind criticized Moody, the great evangelist, for making some mistakes in grammar. Moody quickly replied, "I am using all the grammar I know in the service of the Lord; how is it with you?"

It is imperative that the chaplain, whether newly appointed or long in the service, get all the information possible that he may do his work most efficiently. We have known a chaplain of little experience and a chaplain of long experience, each of whom assumed the attitude of a know-it-all. In the military service he who assumes such an attitude will not go far.

7. In speaking of sources of information, the newly appointed chaplain, and all, should remember that, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." The chaplain who seeks how to do his task most efficiently must seek the companionship of his Lord. He must not neglect prayer and the study of God's Word. He must live the Gospel that he preaches, "They that do the will of the Father shall know."

The Chaplain in His Relation to the Civilian Community

The relationship of the chaplain to the community adjoining the post or camp is exceedingly important. In a very real sense the chaplain is a go-between for the military personnel and the civilian community. Very often the chaplain is called upon to represent his commanding officer at community functions. In the churches and community at large the chaplain is the representative of the religious work of his station. He is called upon by churches, clubs, patriotic organizations, schools, and so forth, as guest speaker.

His counsel may be sought by individuals and by organizations in the adjoining community. He may be asked to bring his men's chorus or glee club to sing in churches or elsewhere. Civilian organizations may ask the chaplain to furnish an entertainment by soldiers. Very often the chaplain is asked to preach in civilian churches near the camp. The calls made upon the chaplain by the civilian communities are legion. He will not have time to answer all of them. Don't neglect your camp work by spending too much time outside.

The chaplain contacts the people of the adjoining community not only to serve them but to serve his own personnel. Many families belonging to the camp personnel live outside the military reservation. Already a very great number of families belonging to the military personnel are living in civilian communities adjoining the camps. The chaplain visits these families as he can.

Among twenty thousand men, more or less, in a camp some may get into serious trouble in the adjoining community. A soldier may be brought before a civilian court and lodged in jail. The chaplain may be called to see a judge in the soldier's behalf.

The chaplain may have opportunity to help his own work and the service generally by giving radio talks or writing for the press of the near-by town or city. Frequently papers quote at length from the chaplain's sermons or addresses. (Parenthetically, in this matter of writing for the press or addressing the public in any way, the chaplain should remember that he is not on a civilian status, and that he should be very careful not to say anything through the press or anywhere that may bring embarrassment to the War Department.)

Those who come into the military and naval services surrender certain rights. They are not permitted to bring political influence to bear as lobbyists upon the Congress. They are not permitted to give out military information before it has been officially released. There are regulations about leaving the military stations. An order may be issued to the effect that no officer shall submit an article for publication unless approved by headquarters. Even though there are no such restrictions, and a chaplain has written an article for publication, in case there is a reason or shadow of a reason in the judgment of the author regarding the advisability of publishing any fractional part of the article, he should submit it to the responsible publicity officer for approval. Believe it or not, an unguarded, untactful statement by an officer, whatever his rank, through the press or over the radio or from the public platform may cause or help to cause international complications. Obviously, in the interest of understanding, good will and peace, the War Department must make it mandatory that members of the military service use self-restraint and best judgment when addressing the public by word or pen.

In the ways mentioned above and many others the chaplain is brought into close contact with the surrounding community. He can never foretell or foresee what situations will call him to render some ministry outside the military reservation. The chaplain serves the community, and the people of the community may be of great help to the chaplain in his work.

The civilian communities may render a very great welfare and spiritual service to the members of the military and naval personnel when these service men are away from camp and in the near-by towns and cities. During the World War churches near camps opened up their chapels, social and club rooms for the use of service men; and they gave liberally, as did all the people of the country, to support the welfare organizations such as the Red Cross, the Army and Navy Young Men's Christian Association, the Knights of Columbus, the Salvation Army, the Young Men's Hebrew Association, and so forth. In all the cities near camps these welfare organizations were established,

and they were a God-send to the service personnel. The writer hopes that for this emergency these welfare organizations that functioned so successfully in the World War will receive such support that they will be able to assume great responsibility in the communities surrounding the large military and naval stations.

It is hoped that the people of these communities adjoining service camps will cooperate fully with the service authorities in safeguarding our men from corrupting influences. The forces of evil ever seek to get established in communities near large military and naval stations. The chaplain may play an important part in helping to solve this difficult problem. The communities surrounding the camps must be kept physically and morally clean.

The War Department encourages social intercourse between the personnel of the garrison and the respectable people of the surrounding community. It goes without saying that for young men away from home, such relationships are essential to high morale and right living. Every man has a social nature, and if he is not welcome in good society, he is in great danger of selecting the bad. Many a soldier has gone wrong because the doors of Christian hospitality were closed against him, but the doors of evil were open.

Promote this work of community fellowship by getting acquainted with community leaders. Through them have groups of young people (older people as well) come to the camp or post and spend social evenings with the men. Games, singing, recreation, conversation and refreshments may be features of the entertainment.

Encourage special doings outside the station for service men where they will meet and get acquainted with civilians. Assemble groups of men to attend civilian churches. If transportation is available use it to advance this social welfare and religious work.

Exchange pulpits with civilian pastors. Call upon outside lecturers, welfare workers and entertainers, choirs and rabbis, priests and ministers. Promote community gatherings where soldiers and civilians can meet. Let the needs of your men for right social relationships be made known to the community. The people of the surrounding community want to help the chaplain in every way they can. The chaplain should tell them how they may help. The churches have known very little about the chaplains' work. We need the cooperation of the churches, and to get it we must keep them informed. Through the press and radio, through local, state and national church meetings the work of the chaplains should be presented. This should be done not to advance the personal interests of anyone but to secure the needed help in promoting an adequate welfare and religious program for the men of our defense forces.

The Chaplain in His Relation to Officers

The chaplain should ever keep in mind that the officers also belong to his parish. For the most part they are church members. I speak advisedly when I say that the military authorities are deeply interested in religious character-building work of chaplains. Throughout his service as a chaplain, the writer has had excellent cooperation on the part of his commanding officers.

Almost without exception, the chaplain who knows how to approach men and is fully competent, will have no difficulty in winning the good will, confidence and cooperation of the officers with whom he is associated; but not all will attend the religious services regularly. Some will not attend because military duties prevent; others because they have gotten out of the habit. As in civil life so in the army, poor excuses are given for not attending religious services; but in the services there are few avowed atheists. Those who do not

attend the meetings of worship (and many do not) may be willing to assist the chaplain with the Boy Scouts or Cub Pack, or by giving lectures or teaching classes, participating in entertainments or serving on committees in connection with the chaplain's welfare and religious program. Most officers will help the chaplain if he will use good judgment in giving them something to do, and giving them something worth while to do in welfare or religious work may increase their interest in the entire character-building religious program of the chaplain; and some thus interested who have not been attending may become regular attendants of the religious services.

By and large, there is no group of men more courteous and gentlemanly than are the officers of the army and navy; and in his relationship with officers and everyone, it is expected that the chaplain will be an example of courtesy, refinement and all good manners. The chaplain who is noisy and rude or who resorts to the "off color" in conversation or public address enfeebles his influence and brings discredit, not only upon himself, but upon the corps of chaplains. Whether it should be so or not, all chaplains are judged, more or less, by the example that each one sets. Remember also that proper courtesy demands that correspondence shall be answered promptly, and that the neglect of official correspondence may result in mild or severe reprimand. The discourteous act of ignoring another may militate against good will and friendship and in the military service, the discourtesy "not becoming an officer" may be a cause for disciplinary action.

It is true that clothes do not make the man but they sometimes make his reputation, and it is especially true in the military and naval services that a slovenly appearance may be regarded by both officers and enlisted men as an indication of laziness, inefficiency and weakness of character. Furthermore, in the armed forces it is required that the members be neatly dressed. Chaplains and all officers and enlisted men must keep their buttons, leather and insignia polished, their uniforms clean and pressed, their hair combed and faces shaven. If a chaplain would stand well with his fellow officers he must be courteous and neatly dressed; but it is of course understood that in the field, when in rain and mud or when sleeping in pup tents or without shelter, no one can present a natty appearance.

On arrival at your station you will report to the adjutant or commanding officer or both. The senior chaplain or any officer will give you all needed information in connection with reporting on arrival at your station. On reporting at headquarters don't stand before your commanding officer with your hat on, as did one, and when you make a social call on him, go in proper uniform. Any officer in camp will be glad to give you needed information. Through your instructors and through observation you will soon become familiar with the customs of the service.

Get acquainted with the officer personnel of your station, mingle with them as you have time. They will call on you, and don't fail to return calls as promptly as custom requires. The officer personnel belongs to your parish, but the enlisted personnel constitutes the greater number by many times, and most of your time should be given to them and their families.

If you would maintain a high standing with your commanding officer, and all officers with whom you are associated, and all who know you personally and by reputation, you must be conscientious and faithful in your service with the enlisted personnel. The officers will respect and honor you because you are true to your moral standards and give yourself unreservedly to the sacred calling of a clergyman in serving the personnel of your field.

Speaking of the relationship with officers, you are privileged to sustain a close relationship with your commanding officer. Seek his counsel and guid-

ance. Keep him informed about your plans, and get his approval. It has always been my custom to submit to the commanding officer an outline of the work that I proposed to do, asking him for suggestions and advice. Commanding officers appreciate a chaplain who wants to learn and wants to be of service. I have found, without exception, that they will do about anything they can to help a chaplain. Keep your commanding officer well informed about what you are doing and what you propose to do; but don't run to him with every problem that he knows, and you know, should be settled by yourself. Remember that he has hundreds of things to think about that those who are new in the service never dreamed of; and don't trouble him too much with questions that his subordinates can answer; but generally speaking, commanding officers are very long suffering and gracious and willing to help chaplains.

In all your relations with officers be kind, courteous, gentlemanly, helpful, unselfish, and do your share of paying the bills and bearing the burdens that fall to all the officers where you are stationed. Make such contribution as you can to the social life, and above all things, in the midst of your brother officers, as everywhere else, live a life that is above reproach and worthy of emulation

THE CHAPLAIN IN HIS RELATION TO THE ENLISTED MEN

Rank

Although ranking as an officer, the chaplain should be to the enlisted men all that a successful pastor is to the people of his parish. He is teacher, counsellor, peacemaker, friend, example, advocate, priest and preacher. He is servant of all; servant in the sense that Christ used the word. While he is an officer, he does not exercise command, and he should not permit his rank to be a barrier, standing between him and the men; yet he should conduct himself with such dignity that he will command the respect of both the officers and the enlisted personnel.

Speaking of rank, even though a chaplain does not have command, there are many reasons why he should have rank. After one has served some time in the army he will understand fully why this is true. He has rank for pay and allowances. Rank causes him to be received as one belonging to the military service, and not as an outsider. It gives certain standing helpful to him, both in the service and civilian community. It entitles him to certain rights and privileges, advantageous in his work as a chaplain.

The chaplain should make it clear to recruits and to all that his official title is "Chaplain." He should make it clear that he is in the service not to exercise command but to serve as a friend and counsellor and pastor, to serve as a minister or priest or rabbi. The chaplain who assumes a position of superiority because of his rank will be regarded by the enlisted men as one difficult to approach, and if he succeeds in his work he must cause to disappear all barriers that may alienate him from the enlisted men. There must exist between him and the men whom he serves, the same intimate relationship that exists between the good civilian pastor and the men of his parish.

Dress

Among soldiers as among officers the chaplain should be as careful as any other officer about his personal appearance, always dressing according to the orders given and always keeping his clothing neat and in condition for close

inspection. The chaplain who goes about unshaven and with shoes or boots unpolished, buttons off, and trousers dirty, will give the impression wherever he goes in the military service that he is incompetent and without proper respect for himself or others. Sooner or later, if he persists in this carelessness, he will receive a reprimand that will bring him to the very depths of humiliation.

Saluting

One of the things you will have to do constantly in the service is to salute. Enlisted men and all officers, whom you rank, salute you before you salute them. The junior in rank salutes first. Upon your approach, if enlisted men are seated and not at work, on someone calling "attention," they will stand at attention. At once you should speak the word, "rest," so all can hear. Hearing this word, those standing may be seated. If at mess, they will come to attention, not standing.

When approaching a group seated in a day room, if someone calls "attention," the men will stand at attention. Just as soon as the word, "attention," is called, you should say the word, "rest," as if giving a command. Before anyone has a chance to call "attention," I would say, "Never mind attention," or "Don't get up," or anything to keep them from being disturbed by your presence. A chaplain may often visit the day room or tent where men gather to read, play games, rest, and so forth, and he should not permit his visits to disturb or embarrass anyone. His attitude should be such that the enlisted men will feel free and not embarrassed by his presence.

Always be prompt in returning salutes, for it is just as much your duty to return a salute as it is the duty of the lowest ranking private to salute you. Learn how to salute and always salute in a military way. You may meet enlisted men who will not salute you. Some enlisted men, not many, do not feel that it is imperative to salute a chaplain. Once in a great while I have met an enlisted man who failed to salute me. If I had been a line officer, I would probably have halted such a man and corrected him. It is a duty in the army to salute and to salute properly, but I would not advise a chaplain to report men who fail to salute him. He may feel that he is just as worthy of military courtesy as any other officer, but he is not a disciplinarian. To make trouble for a soldier, who through thoughtlessness, inattention, or any other reason does not salute him, may injure his influence with that man and many others; but if a soldier persists in not saluting you, have a quiet talk with him and find out why. If it is because he does not respect you or your calling or whatever the reason, I would deal with him privately and not through military channels. If you know how to win the good will of men you will be shown every courtesy, if not at first, finally.

On passing the Colors, or when they pass you, you will salute. When the National Anthem is being played, you will stand at attention with the hand in the position of a salute. Look up the subject of "saluting" in *Army Regulations*. The subject of saluting cannot be fully discussed here.

Loaning Money

The situation where men come to the chaplain to borrow money may be difficult and embarrassing. There are usually a number of men in every company who are ever seeking sources for borrowing. Some of them may never pay back unless forced to do so. Every newly appointed chaplain is likely to be besieged by men who want to borrow money. Some will come with every conceivable heart-touching tale. "Mother is sick and needs money." "A debt must be paid immediately or court proceedings will follow." "Some article

that is needed must be purchased at once." "A sister is about to have an operation and the folks have telegraphed me to come." A first sergeant told me that when he was a private, on three different occasions he had the following telegram sent to himself: "Grandmother is dead, come at once."

The company commander is in a position to know all his men and he is responsible for their physical needs. To indorse a soldier's check or to loan him money, without consulting his company commander may interfere with company discipline and cause serious trouble. The chaplain is not a bank. If he loans one man, many others in greater need will seek to borrow from him.

The chaplain is not supposed to make personal loans to enlisted men. There is no way whereby he can force collection. The government pays these men well and provides for all their physical needs, and, as a rule, to loan men money encourages extravagance and bad habits. It isn't a bad idea for a chaplain to request his commanding officer to advise him not to make personal loans, or indorse personal checks, and then the chaplain can truthfully say that he is not permitted to do these things. Most posts and camps have a welfare fund, usually handled by the chaplain. From this fund soldiers, on the recommendation of their company commanders, may borrow. If the station has a Red Cross representative he may assume certain responsibility in connection with making loans to enlisted men.

Nicknames

However much you may do for your men, however much you are appreciated and honored by them, don't be alarmed if you are nick-named. To your back some will call you "Holy Joe" or some other like name. Don't let that bother you; that is military slang. Nearly every officer has some nickname given to him by the enlisted men. Soldiers are fun lovers and keen to notice idiosyncracies in others, and they are quick to detect any peculiarity or pronounced characteristic which suggests a nickname. At one post, Chaplain Sutherland and I were stationed together. He is tall and slender, I am short, "hammered down and sawed off." We were both given, perhaps overmuch, to levity. One day a soldier told me that the men had dubbed us "Mutt and Jeff." Don't feel that a nickname indicates any lack of courtesy or respect. Many of the high ranking and most efficient officers of the line are known throughout the army by nicknames.

A Helper

The chaplain should ever keep in mind that he is first and last and all the time a helper. Years ago the chaplain was often called upon to perform duties not properly those of a chaplain, such as post exchange officer, census officer, athletic officer, counsel for the accused in courtmartial cases and so forth, but army regulations now safeguard chaplains from assignments that interfere with their duties as chaplains.

To succeed in any profession one must apply himself to the work of that profession. The physician who goes into politics will not make the most successful doctor of medicine. So long as a chaplain is too much engaged with interests outside his profession, his work as a chaplain will be more or less neglected. A chaplain's job is a big one; and to be most successful in his work, he must apply himself to it with constant devotion. But whatever are your ideas, when military necessity demands that you perform duties not strictly those of a chaplain, remember that as a servant of God and Country it is your privilege and duty to respond willingly and do your best.

Some chaplains do not object to assuming special responsibility in athletic activities. It brings the chaplain into very close contact with enlisted men and

officers, and it may help to make him popular with them. But again, the chaplain has enough to do without taking responsibility for work that many others can do as well or perhaps better than he can do it. It is true that the physical is related to the moral, and that man is body, mind, and spirit, but there is the danger of spending so much time on so many things, more or less related to the moral and religious, that there is not sufficient time left for the special work that the chaplain is appointed to do. This is not saying that the chaplain should not be interested in athletics and recreational activities and promote them as time permits.

Social, Recreational and Educational Activities

It is believed that the chaplain should use recreational, educational, and social features in his schedule of activities *as time permits*. Rightly conducted they are character building agencies.

Social gatherings with program and light refreshments may be held with profit. Bible classes, men from certain states or certain military units, or members of certain churches, and so forth, may be assembled for a social hour. Very often an impromptu program goes fine in the recreation room where indoor games may be played. Go on a sight-seeing trip, or go to the beach for swimming, or to the woods for a picnic, or camp out all night. In the Philippines, from time to time, we would camp out Saturday night, returning early enough Sunday morning to get ready for Sunday school; and all these men would be present at the morning services. No experience will draw a chaplain closer to his men than to hike with them. The men enjoy these things. On overnight recreational hikes, most inspirational religious services may be held. When spending the night in the open just before the men roll up their blankets, with the moon and stars above, and all nature directing the thoughts higher, with tactful and wise leadership, the men will welcome religious songs and prayers.

Fortunate is the chaplain who is a humorist and a good entertainer. Power to amuse will draw the crowd and will help to make the chaplain popular and influential. But don't try to be "funny" unless you have the gift to really be "funny." The soldiers will not tolerate the bore who is constantly trying to arouse laughter, but who has no talent for humor. However much of a humorist you are, don't carry the amusing feature so far that the moral and religious impression is relegated to the background.

Motion pictures may be used in connection with midweek and Sunday evening character building services. Educational and character building pictures may be secured. A good comedy, with no objectionable features, may be shown, always closing the program with spiritual songs and a spiritual message.

Slides may be used advantageously, and a social session with refreshments at the close of a midweek or Sunday evening service, with ladies and men from civilian churches invited, may be an occasion very enjoyable and helpful.

Formerly, the chaplain was superintendent of the post school for enlisted men. But now the supervision of this work is no longer a duty of the chaplain. However, as time permits, a chaplain may give individual and group instruction. With adequate help he may organize evening classes. Educational lectures may be very beneficial and popular. A lecture course may be arranged. Debating clubs and literary societies may be promoted. Slides and films may be used. Teaching brings the chaplain into close contact with men and helps him in his influence with them. It may open the way for the spiritual message.

It goes without saying that in Boy Scout, Cub Pack, and Girl Scout work (movements usually organized by the chaplain) recreational and educational activities are indispensable.

There is so much of the social, recreational and educational features, exceedingly helpful in the chaplain's character building religious work, that only a volume could do justice to the discussion of this subject.

Sunday Amusements

The question of Sunday amusements arises. Perhaps you have always opposed Sunday amusements. You have opposed Sunday baseball all your life; and you may never change your point of view about the proper keeping of the Lord's day.

In the army you will be confronted with different conditions from those generally found in civil life. It is not possible to formulate any one Sunday program that will do for all. A Sunday program that is right for a farmer may not be best for a clerk who works indoors six days a week. Obviously, a program that is excellent for old people will not be chosen for children and what one should do on Sunday depends upon the needs, and needs vary, but all need the Bread of Life. Christ said, "The Sabbath was made for man, and not man for the Sabbath." May it not be better for a soldier to attend a baseball game in the camp on a Sunday afternoon than to visit a nearby town or city where he may be invited to drink liquor and to consort with immoral women?

Gambling

One of the undesirable habits is that of gambling. You will find a great many men who seem to have no conscientious scruples against gambling, yet none will commend it as a good habit. I feel that it is very important that a chaplain should do what he can to help men to overcome this habit. Sentiment may be created against it. The popular and influential chaplain can do as much, and perhaps more, than anyone else in the way of creating sentiment. Gambling causes loss of money, loss of time, loss of self-control and it weakens character. This habit may develop into a passion that will enslave its victim. It has caused many a soldier and officer to get hopelessly in debt, and it has caused many to be discharged from the services. One does not trust a habitual gambler with his money.

One way to combat gambling is to promote thrift and other good habits that may help materially to displace the gambling habit. Those who spend their leisure time in athletics, or in study, or in attending entertainments, and those who are loyal to the teachings of their godly parents are not found wasting their time and money at the gambling table.

Intemperance

It is needless to say that strong drink has been and is a great destroyer. It is so regarded by all thinking persons. There are a very great many officers and soldiers who never drink. The writer preaches and practices total abstinence. By his words and example the chaplain should give moral support to those who have chosen the way that none can gainsay. It is of course expected that the chaplain shall set an example that will be a help to all and a stumbling block to none. The temperance texts of God's Word must not be forgotten.

Sex Morality

Another great curse of the soldier is sex immorality. Regulations require that chaplains shall lecture on this subject. Every chaplain should make a

thorough study of it and do his very best to present the subject in an effective way. The United States Public Health Service, Washington, D. C., has some excellent material which chaplains may use in discussing the moral side of this question. "Man Power" is one of these lectures. Make the moral appeal for self-control and chastity as strong as it is in you to make it. Insist that the hour and place for this lecture shall be favorable for making the desired impression. This sex morality instruction is a most important duty, a wonderful opportunity for a most needed service. Seek the help of the Lord that you may do this work most effectually.

Clean and Reverent Speech

Where men are away from the restraints of home and the refining influences of ladies there is often much carelessness in speech. Profane and vulgar expressions may often be heard. What technique will you use to promote clean and reverent speech? Catholic chaplains have accomplished much by organizing "Holy Name Societies," and there are other organizations that may be promoted in the interests of this cause. Camp, post and company commanders may be most helpful to the chaplain in promoting this holy work. They may have good suggestions for this "clean and reverent speech" campaign. Organization is necessary, but don't neglect to teach and preach on this subject from your pulpit, and every day as opportunity permits, tactfully of course, in personal contacts. Help as you can to eliminate salacious literature which is a cause of much impure thinking and speaking. Do everything possible to create "clean and reverent speech" sentiment.

Not a Secret Service Agent

The chaplain is not a secret service agent. While he should assist as he can to combat vice and immorality, it is not expected of him to go about as a spy that he may hear and see and report everything that is not exactly regular and proper. A chaplain should never prefer charges against a soldier or appear as a witness against him, unless the good of the service makes it imperative. The chaplain is not a disciplinarian; neither does he exercise command. The less he has to do with the matter of inflicting punishment, the better will be his influence with the men. I am not saying that he should shield any man who has committed an offense, but he should always be guided by tactfulness and good judgment and the good of the service. He must steer straight, avoiding the Scylla of too great interference, and the Charybdis of too great passivity.

As Pastor and Preacher

It is the conviction of the writer that the greatest opportunity of the chaplain is that of teaching and preaching the Gospel of Jesus Christ, thus helping to prepare the way for the Holy Spirit to come into the minds and hearts of men to dominate their lives. Perhaps the most effective method of the Gospel ministry among men everywhere is that of personal contact.

Personal Contacts

The majority of people who are persuaded to forsake a life of sin and lead a Christian life are led to do so through the personal touch. When attending a meeting of some five hundred college students representing many Protestant denominations, the question was asked, "How many of you were led to accept Christ through personal work?" About three-fourths of all present stood up.

Coming into personal touch with men, having heart to heart talks, entering into fellowship with them as the Good Master would have you, will have

more power with men than eloquent sermons. The best way to persuade a man to do a certain thing is to approach him eye to eye, face to face. This is the way the life insurance agent convinces you that you ought to take out more insurance; and this is the most effective way of convincing a man that he ought to get an education or quit a bad habit and live a better life.

As a civilian pastor needs to come into personal contact with each member of his church and others that he may help each person as he can, so the chaplain should confer personally with the members of his parish, getting facts, giving advice on personal problems, speaking words of encouragement, having prayer, not neglecting the evangelistic appeal when it is wise to make it. So great is the field for personal work, that no matter how energetic a chaplain is, he can never cover it thoroughly. He must confine his personal contacts very largely to cases where his services are most needed.

It may not be wise for a chaplain to enter into a conversation with a soldier about spiritual matters in the barracks or tent where others are present and can hear what is being said. It is always better to have the soldier come to the private office of the chaplain for a private conversation, where there is no danger of interruption, and where there is more freedom for private conversation and prayer. The chaplain should have an office in a central location, and his conference hours should be well advertised.

Preaching

Someone has said that the pulpit is the preacher's throne. This is as true in the army as in civil life. The chaplain must not neglect his sermon preparation. The chaplain should not forget that for every sermon he should have one very clear and distinct purpose. Believe it or not, in spite of all our homiletical training, many of us so often fail to make clear just exactly what we hope to accomplish by the sermon.

The Christian chaplain should never get away from the fact that the chief purpose of Gospel preaching is twofold. It is the work of evangelism and Christian culture, grafting into the spiritual plant new life and watering and caring for that plant so that it will enjoy a constant growth Godward. From some sermons that we have heard, one might think that the purpose of preaching is to "make a hit," to "bring a laugh," "to be seen and heard of men." The chaplain who wins real success is he who is ever dominated by one all-possessing purpose. As the runner bends his every energy to reach the goal, so the chaplain must "Press toward the goal for the prize to which God through Christ Jesus calls us upward." It must be our purpose to win men to the higher life, and living it they enjoy a confidence, a contentment and peace that nothing else can give. Living the higher life, men are more happy and more efficient. They are better officers and better soldiers.

The government has called chaplains into the services that service men shall have the same efficient religious ministry that they had in civil life. It is the obligation of the chaplains to render this ministry.

In his preaching the chaplain should not attempt to cover every field of knowledge. Preach the Word. This is our obligation as ambassadors of Christ. The Word is the weapon that conquers evil. "Fight the good fight," and "Keep up the fire." Urge men to accept the Savior and do that which is right in God's sight; but use good sense and tact. There are times to speak and times to be silent.

First Things First

You will find in the army a great deal of religious indifference. Young men get away from the home environment, and in the army they do not

always feel the same spiritual responsibility that they felt within the influence of the home circle. Many may neglect the prayer and church life and become irreligious. Remind them constantly of the importance of placing first things first. Never give your Sunday service a second place. If you minimize the importance of the religious service, your men will do the same thing, and they will go beyond you in this wrong. So speak and so live that your very presence will suggest to them the supreme importance of sustaining right relationships with God.

The work of a Protestant chaplain is non-denominational in the same sense as is the work of a union church in civil life. The chaplain is expected to administer the rite of baptism and the Lord's Supper according to the teachings of his church. Even though his work is non-denominational it is expected that he will preach the Gospel as God gives him light and urge men to forsake sin and live a Christian life. He is free to use his own sane and effective methods. If he chooses to hold an evangelistic service he may do so. It is a tragedy when a chaplain loses his passion for souls. It is not his work to build up one church more than another; but it is his work to make stronger and more completely established the Kingdom of God among men.

Evangelism

Methods of evangelistic work differ. The Episcopalian methods may differ from the Baptist; the Catholic from the Protestant, but I take it that the purpose is the same. Few of us are as enthusiastic and energetic along evangelistic lines as we should be. I have so often been reminded of my neglect to do all that I might have done to lead men to Christ. As a Christian chaplain, give the evangelistic feature its rightful place in your ministry. By preaching, teaching, organization and all personal influence help men to choose and to live the higher life. By the use of cards and other methods give men the opportunity to accept Christ as Teacher, Example and Savior. As Andrew sought Peter, and Philip sought Nathanael, so, as faithful ministers of Christ, chaplains must win men to His way. If America is to remain a Christian nation, the Christian clergy must be sanely and effectively evangelistic. If the Christian order is ever established throughout the world, as we believe it will be, the clergy must have the spirit of Paul the evangelist.

Remember that the methods which win in one place may fail in another. The message which will save a thug from the gutter may not meet the needs of a body of college students. The methods which will turn one city to righteousness may have little or no effect upon another. What will win on the Mexican border may fail in Boston. Billy Sunday methods won many for good, but turned some away. Don't be a slave to firstly, secondly and thirdly. Turn things upside down once in awhile by inverting your program. Make much of the song service. Men like to sing. Secure an orchestra, if you can. Sing popular songs, but don't neglect the religious. Don't be afraid to sing the old favorite songs such as "Old Black Joe" and "My Old Kentucky Home" at the Sunday evening service. Begin with popular ones and close with favorite hymns and hymns of invitation. Don't let your audience go to sleep. Let there be action all the way through the service. If it drags and is wearisome, your men will not come again. Make the climax of the service a spiritual appeal.

Reminders

Preach textual, expository, and topical sermon. Preach by story and by song. Be homiletical, but don't be a slave to homiletics. Don't be too theolog-

ical. Be careful not to talk above the heads of your hearers. The soldier is quick to tire of too much of the same thing.

Spring surprises. Keep your men wondering what will be your next word or your next move. This does not mean that you are to be a buffoon or a sensationalist. Don't be afraid of a technique that hasn't been tried, providing you think it has sufficient merit to justify a trial. A new method of approach may be necessary to get desired results.

Be brief and to the point. The ever-prevailing fault of many clergymen is that they talk too long. Eliminate that which is not vital and drive the thirty-minute message to the hearts of your men in twenty. After about twenty minutes, unless you are a spellbinder, the average soldier audience will become restless and will long for the end. As a rule, about all that most preachers say after the first twenty minutes detracts more or less from what has been said before. If you can't get all your message into twenty minutes tell the rest of it in song or on the screen, or save it for some other time. Let me say again, When you are preaching to soldiers, be brief. Use your watch and hold yourself within proper time limits. There may be more truth than humor in the saying that, "No souls are saved after the first twenty minutes of the sermon." Don't hold a Sunday morning service so long that any will be late for mess.

Be forceful. It takes both muscle and brains to drive a spike, and it takes physical as well as mental and spiritual power to drive home the Gospel message so that it will make the desired impression. Without clear voice and certain physical animation, little impression will be made. Use enough lung power so that no one will have to strain his ears to hear you. Have enough enthusiasm so that no one will mistake you for a statue in a graveyard. Eat enough good food and take enough exercise and have enough "pep" so that when you mount a platform to deliver an address to soldiers you will feel like an athlete who goes into the race with every nerve center of his body telling him that he is going to win. Whether it is personal work, singing, athletics, or preaching you should put your whole soul into it and do it with your might. The men with whom you will work are live ones with red corpuscular blood, and if you succeed in making the desired impression you must have "pep."

Don't get out of the habit of preaching real sermons. The many and great variety of duties that you will have to perform will have a tendency to cause you to neglect study. The feeling may come to you that for the audience with which you have to deal, studied and finished sermonizing is not necessary and not effective. But let me say with all emphasis that if it was your custom to spend ten hours on a sermon in civil life, spend ten or more hours on the sermon that you will preach to soldiers. Prepare thoroughly. Don't suffer yourself to lose power, but make every possible effort to gain power each day as a preacher of God's Holy Word. In all your preparation bear in mind that to be effective you must be simple. Too often the minister, in his efforts to present sermons of great value, talks above the heads of his hearers. Keep in mind the age of your men and what schooling they have had, what style, what words, what logic, what thoughts will appeal to them. Simplicity is an important characteristic of greatness. Preaching the Gospel is like sowing the good seed upon good ground; and nowhere are there better results from good preaching than in the military and naval services

The Audience

The chaplain's audience is composed, for the most part, of young men. In almost every religious service that you will conduct there may be some one

who has not heard a sermon for years. There may be those in your congregation who are seeking to lead a better life. They may wish to make a public confession and you should give them the opportunity. The habits and characters of these men are in the making, and yours will be the opportunity to make an impression upon their minds and hearts. Most of the men in your service congregation will return to civil life, many of them to be leaders in their communities. The men who are impressed by your message will convey that message to other men in the tents or barracks. Your sermons should make better soldiers, a better army and a better country. Preaching to soldiers is a wonderful opportunity. There is none greater in the ministry. The chaplain who fails to prepare thoroughly and to do his best in preaching is an unfaithful steward.

There are those who will tell you that it is most difficult to get a large attendance in the army for the religious service; and sometimes it is difficult. The pastor of a church has an organization that is conscious of personal responsibility for the preaching service. Many church members attend the Sunday service whether they want to or not. In the army those who feel great personal responsibility for the religious services are comparatively few. The chaplain may soon cause a great number to feel responsibility; but there are so many duties, so many Sunday attractions. There is the temptation to sleep, to walk, to ride, to visit, and to do a hundred things other than attend a religious service. As a rule Sunday is one day that the soldier is free to go and come as he pleases, but the chaplain who knows his job and works faithfully will have a goodly, often a very large, attendance at his religious services.

What are some of the more important factors that help to draw Protestant soldiers and those not affiliated with any church to the religious service? First of all, the sermon should attract. Many would be surprised to know what a large percentage of soldiers appreciate good sermons. However, it isn't true anywhere that very great numbers of young men, between the ages of eighteen and twenty-five, attend religious services for no other reason than to hear average or above average sermons. There are some clergymen who can draw a crowd any time, anywhere. A Brooks or a Beecher, a Moody, a Billy Sunday, a Whitefield or a Sam Jones will always have a large congregation. Others preaching equally good sermons, may be compelled to preach to as many vacant seats as filled ones. Generally speaking, the sermon alone will not get the great crowd of soldiers. However, soldiers enjoy and are helped by the sermons that they understand and that appeal to them. They are drawn by good preaching.

The song service is a source of attraction. The soldier likes to sing. Make the song service attractive, bright, cheerful and full of inspiration. If you can make it so attractive that the men will feel like singing when they come, they will come again and you can't keep them away. At Corregidor, Chaplain Livingstone made the "sing-song" the great feature of his Sunday evening service. He used slides a great deal, singing from the screen. His audience always filled the great hall, with some eight hundred men present. He used a great variety of songs, singing both popular and religious. Frequently between songs he would throw a cartoon on the screen, but always drew from it some moral lesson. Men will come to the place where there is an atmosphere of cheer. So often our church services are gloomy and depressing. If there is any place where there should be brightness and cheer and hope, it is in the religious service; and there are no men who need this atmosphere more than our soldiers who are away from home. They are often homesick and despondent. Infuse brightness and cheer into your sermons and into your song service. Don't object to a laugh or the clapping of hands or to an "Amen" now and

then when the spirit moves. Make your religious service a happy occasion. I don't mean by this that you should not preach the straight Gospel and trouble to the unbearable point the consciences of those who are in rebellion against God.

It has been my custom most of the time that I have been in the chaplaincy to use on Sunday evenings two or three reels of motion pictures, usually at the close of the character-building religious service, sometimes before, selecting educational and character films when possible and clean comedy frequently, but never pictures objectionable for moral reasons. While we might prefer to have the crowd without the pictures, should we not bear in mind that without them many who need the religious service most would not attend?

Organization assists. I have used the plan of having a Sunday attendance committee, a number of men appointed in each company to influence men to attend the Sunday services. Twenty-five or fifty influential men who will work on a committee of this kind will get results. Extend special invitations to organizations to attend the Sunday morning services as often as seems advisable, the Protestant chaplain extending the invitation only to members of Protestant churches and all non-church members.

No Proselyting

In the military and naval services Jews, Catholics and Protestants work together harmoniously in good fellowship, without attempting to proselyte. If there is no Catholic chaplain, the Protestant chaplain will arrange for Catholic services by calling on a civilian priest. If there is no Jewish chaplain, the services of a civilian rabbi will be sought, and a general service may be held by any chaplain for men of all denominations and of none.

Hold Your Banner High

Whatever attractions you may present at the religious service, don't fail to make the spiritual impression felt, and so felt that it will stick. Let all of your men know just when and where your service is to be held. Have bulletins, one for every organization, and a big one near the place where your service is to be conducted. Publish a four-page Weekly, mimeographed or printed, and distribute it everywhere in the post or camp. Let it contain announcements and some good moral and religious instruction. Go to the mess halls, using a megaphone if needed, and make announcements. Be sure that all of your men know about the recreational, educational, social and religious attractions that you are offering. Don't hide your doings under a bushel; hold your banner high, the banner of the cross.

Number and Place of Services

Hold an adequate number of religious services and hold them regularly. It is just as important to have a regular hour for the service in the army as it is in civil life. Have the regular services and such special ones as are needed. A series of moral and religious lectures or a series of evangelistic meetings may accomplish great good. A chaplain doesn't have to confer with any board as to when he will conduct a religious meeting. He can make his announcements and have the church call sounded at any reasonable time.

It has been my custom to hold a Sunday morning and a Sunday evening and a midweek religious service; also a post-Sunday school and a Sunday afternoon service for prisoners. At my last station I conducted six services every Sunday. I am not recommending, however, that many Sunday services

for every chaplain. Midweek meetings, smaller in attendance than the Sunday services, should not be neglected. As in the civilian church so in the chaplain's work, hours for Bible study, prayer, discussion, conference, committees and so forth are necessary.

The religious service should be held in a central place. Some place where men are in the habit of going. The wrong place for your services may spell failure. An advantageous location means as much to a religious service as to a business. Be sure that your meeting place is easily accessible for all your men. There are those who feel that to make a religious service successful, a well appointed chapel is absolutely necessary. Of course the chapel is needed. Our work has been tremendously handicapped because so many of our stations do not have chapel buildings. Speaking for myself, I would say that for the more formal service the chapel is most desirable. But in every chapel building there should be a large social or lecture room where informal character building or general services may be held, combining social and entertainment features, thus reaching many who will not attend a formal religious service in a chapel. The expression, "I am not good enough to go to church," is more common than many suppose. As a place for the character building religious service, I do not object to a moving picture hall or any place where large crowds are accustomed to gather. This so-called "character building" service held in a theatre, a lecture room, or anywhere may be made just as spiritual and just as evangelistic as the chaplain, by the aid of the Holy Spirit, makes it.

Guard House Service

The guard house and hospital are most important fields of service for the chaplain. It has always been my custom to have personal conferences with prisoners and to conduct a religious service in the guard house every Sunday; and with the permission of the prison officer, to supply the prisoners with reading matter, smokes, cards, checkers, and so forth. If a chaplain neglects his work with prisoners he may soon be regarded generally by the garrison personnel as one who is not much interested in the enlisted men who need his services most.

On holidays, especially Christmas and Thanksgiving, prisoners may be allowed special liberties. If there is anything additional that the chaplain can do for the prisoners on these days he should do it. Can there be a more important work than that of rendering a Christian ministry to prisoners? But whatever he does for them, he must do nothing that will in any way interfere with discipline and administration.

Hospital Service

It is needless to say that the hospital is a fruitful field for spiritual ministry. Under certain favorable conditions a religious service may be held. If there is a room where convalescents may gather, regular weekly services may be held for them. A general service may be held in a ward; but no one should attempt such a service where sick men are forced to hear unless the service is desired by all the patients concerned. Best sense and tact must be used in conducting such a service. One must be careful not to play on the emotions of the sick, and discretion must be used in remarks to them. Surgeons are always glad to have chaplains visit the sick, providing their visits serve to cheer and help the patients. Never attempt any program for a hospital without the approval of the commanding officer of the hospital. Doubtless the most important ministry here is visitation, and this work should not be neglected. Just a word of cheer, just to let patients know you remember them,

will leave a lasting impression and will forever help you in your influence with them. See that the sick are supplied with reading matter. Write letters for those who are not able to write and who want letters written. Suggestions for the chaplain's reading: "The Art of Ministering to the Sick" by Cabot and Dicks, "Outwitting Our Nerves"—Jackson and Salisbury, "The Cure of Souls," Holman, "Understanding Human Life" by Adler, and other books.

Marriage Ceremonies

You will be called upon to perform marriage ceremonies for soldiers. For men in the services not entitled to government quarters, and not drawing enough pay to support a family, marriage is a rather hazardous venture. Theoretically the soldier should not marry on a private's pay but even privates *will* get married. Much of the Red Cross and other welfare work in the army is occasioned by marriages of enlisted men with pay inadequate to support a wife and family. Soldiers often come to the chaplain with their marriage problems.

The towns and cities near army posts and camps may be infested with girls and women of bad character, many of whom for the sake of allotments and insurance, and other reasons purely material and selfish, seek to become wives of soldiers. Every possible safeguard should be set up to protect the service men from unhappy and unrighteous marriages. On the other hand, just as much should be done to save girls of good character from marriages that are certain to be unhappy if not tragic.

In the consideration of these marriage problems, the chaplain should seek the advice of the military commanders most concerned. The unit commander of the private soldier seeking to get married will be greatly concerned. This social problem is a big one. Think, study and pray about it, and do the best you can, by God's help.

Funerals

Another very important duty that you will have to perform is that of officiating at funerals. The chaplain and unit commander of the deceased should confer regarding the arrangements. The same pastoral services are required in the army and navy as in civil life. The importance of ministering to the bereft cannot be overstated. Here is another field of service vast in its proportions. Read all War Department instructions and regulations about this subject.

The Prayer Service

Do not neglect the service of prayer. Without the organized church and the older heads who believe in and emphasize the value of the prayer meeting, without the outspoken demand and without enthusiasm for it, the chaplain is in danger of neglecting the regular service of prayer. Sometimes, not often, it is not practicable to keep up a regular prayer service; but there is usually a considerable number of men who attend and take part. The army prayer meeting may be made a service large in attendance.

Some have the mistaken idea that unless a great number of men can be gotten together, it does not pay to hold a religious service. But it behooves us all to remember that "Where two or three are gathered together in My name, there am I in the midst of them." The hour of prayer is of greatest value spiritually. The influence of a prayer meeting, even though poorly attended, is significant and far-reaching in the garrison. I have never attended any meetings anywhere more spiritual or more inspiring than soldier prayer meetings. Every military unit has spiritually minded men to whom this hour of prayer

appeals. Find out who these men are and get them together. Set apart an hour for prayer. With proper management the prayer service will be well attended. The chaplain who neglects prayer will suffer great spiritual loss. One cannot impart to others that which he himself does not possess. If you would lead others into communion with God, you yourself must be a man of prayer. "Prayer is the Christian's vital breath." "More things are wrought by prayer than this world dreams of."

Moral and Religious Teaching

I have spoken of the chaplain's opportunity to help men as a secular teacher. He has the greater opportunity to be a moral and religious teacher. Christ was first of all the Great Teacher. The chaplain should stress the importance of moral and religious teaching. There are, of course, many ways whereby he can make his influence felt as teacher, through personal work, preaching, living, and so forth; but I wish to urge the value of presenting the "moral lecture." The surgeon is expected to lecture to the men on, "How to Care for the Feet," "How to Keep the Mess Room Clean," and so forth. Why shouldn't the chaplain address his men on, "Right Conduct in Relationship to One Another," "Character Building," and other character subjects. We have referred to the "Sex Morality" lecture. Other moral lectures may be presented appropriate for the training of the soldier. A distinguished officer told the writer that a certain lecture on character building should be included as a part of military training.

The Bible school is another effective means of teaching moral and religious truth. Considerable time may be devoted to Sunday school work. The chaplain is in a position to do much for the children of the post where he is located; and one of the most helpful things that he can do is to conduct a successful Sunday school.

Soldiers who have been away from home for months and years love to be where they can see and hear children. I have known a number of soldiers who went to Sunday school simply to see the children. No program pleases a soldier audience more, I might say so much, as a children's program.

The chaplain should promote an enlisted men's Bible class in the Sunday school. During most of my army service I have taught a men's Bible class. The enlisted men and officers that the chaplain has in his Sunday school or Bible class are usually the most interested and most active and consecrated Christian workers of the garrison. Sunday school contests, picnics, socials, good music always create enthusiasm and help to increase the interest and attendance. An orchestra may be secured for the Sunday school. Promote the Bible school. It can be made a great power for good.

It is understood that the successful Sunday school must have a competent corps of teachers. The chaplain who is a good organizer and executive will find willing helpers among the officers and enlisted men and ladies of the garrison.

As Executive

Speaking of executive ability, who needs it more than the chaplain? Some who read this lecture will remark, "No human being can do all the things suggested here." Of course he can't, not without help. Every leader, every head of a large business has help. Where is there a more comprehensive and a more important work than that of the chaplain? This program includes all character building agencies. The chaplain is interested in the whole man, physical, social, mental and spiritual. He is first of all interested in the spiritual; but the spiritual may have a physical, social or intellectual approach.

The work of the chaplain is the most comprehensive. It includes more things to do than any other job I know. Can the chaplain do it? He can do it by the help of God and his comrades. He must have an adequate staff of assistants, special duty and volunteer helpers. The chaplain must be an all around man. He should be a competent organizer and an executive. Is it not one of the chief tasks of every pastor to put other people to work? The chaplain must be able to do this.

Being and Doing

In connection with the chaplain's work, there are two words that I would emphasize most strongly: "Be" and "Do," "*Esse quam videri.*" Be sincere and true. Be Christian. Be a doer of the Word.

Be to the men a comrade and friend. The fact that you are an officer and must maintain the dignity of that office will not prevent you from the close relationship of comrade and friend. If you manifest the proper interest and serve as you should, and maintain the attitude of one who meets men on the level, your rank will not be a barrier between you and the enlisted personnel. On the other hand, if you maintain a superior attitude and cause the men to feel that they must keep their distance, your influence as a chaplain will be greatly curtailed.

Be to the men as a father. The fact that you are not more than twenty-five or thirty years of age should not prevent you from having that personal interest and giving that sensible advice which fathers give. Think of your men as mothers' sons. Put yourself in the place of those parents who pray unceasingly that their boys may not yield to the allurements of the tempter. Without an all-absorbing interest in men and love for them, your work will be perfunctory and without soul.

The Recruits

Be a Good Samaritan to one and to all, but first of all to the recruits. The chaplain is expected to meet the recruits soon after they report for duty. Get acquainted with these men as soon as possible. Give them such advice and instruction as men just entering the service should have. There are temptations against which they should be warned; movements with which they should ally themselves. Put them in touch with the best influences at once. Dispel their fears and homesickness and win their good will and direct them in the right way.

Regulations prescribe that chaplains shall meet recruits and give them instruction. Accordingly, at such times as are convenient, the commanding officer will have them ordered out to meet the chaplain. This is a great opportunity. It not only gives him a chance to say a few words in the way of moral instruction and admonition, but affords an opportunity to get the names of these men, to get needed information, and opens the way to acquaintanceship. Use all your organized forces to keep these men from going wrong. The chaplain's greatest opportunity to help is the recruit. Many a young man has come into the service and gone wrong because there was no religious worker to give him the advice and encouragement and direction he so much needed when he was choosing a way.

Walk Uprightly

Again, *walk uprightly.* Preach by doing. You are the official moral and religious teacher of your organization. You are an ambassador of Jesus Christ. Yours is a calling than which there is none higher. It is your obligation to

teach men and lead them to live right lives. It is yours to point men to God. None are perfect, but if your life is not in accord with your calling, you will fail. Nothing will count for so much in your work as the life you live. You have come into the army as the friend and helper of men, as an exponent of religion, the representative of Jesus Christ. If you are not true to that high calling, you are untrue to your country, your church and your God. It has happened that a chaplain, in order to be a "good fellow," has let down his moral standards and before he was aware he had lost his influence for good among men. Regardless of any influence brought to bear, live the life that you know you ought to live. The officers and enlisted men will respect and honor you for so doing.

Nowhere is a man's walk watched more closely than in the army and navy. These officers and enlisted men have had much experience in judging men. They rate a man in character very quickly. The soldier, as well as the officer, is quick to "size up the other fellow." The example of the chaplain is watched more closely than that of any other member of the organization. If the chaplain takes a drink everybody knows it. If he has any weakness at all, it is soon detected. What one soldier knows about the chaplain all the others will know very soon, for nowhere does gossip fly more quickly than in the garrison. In the army, stories grow with marvelous rapidity. Mole hills suddenly rise into mountains. Don't give anyone a reason to say anything against your reputation or your character.

On the other hand, the service man will note your excellencies. He may not praise you overmuch to your face, but if you have preached a sermon that has touched him, if you have done him a good turn, he will sing your praises forever. The soldier loves to back up a worthy chaplain and he will go to the extreme in saying good things about him.

Know Your Men

Again, it is all important that the chaplain should know his men. He must know what the soldiers think and talk about, what their work is, and what their pleasures are, what their likes and dislikes are, how they spend their leisure, how developed they are mentally and spiritually, what are their faults and what are their excellencies, of what they need more and of what they need less. As the physician must understand his patient, so the moral and religious teacher should know, in so far as possible, the individuals he serves. As a general must know his field of operations, so a chaplain should know his field. He should be able to see both the good and the bad in men and know what methods and techniques will be most effective in the work which he has been commissioned by both his church and government to do.

The following suggestions may help in securing information about your men. Every chaplain should keep an up-to-date file of all his men, with certain information about each man. The following questions, or similar ones, on a card of convenient size might be given to each man of your organization. Name: Company: Rank: Home address: Of what church are you a member?: If not a member, what is your church preference?: Do you wish to enroll in a Bible class?: Do you wish to pursue a special course of study?: If so, what?: What do you do in athletics?: Do you sing?: Would you be interested in a glee club?: Men's chorus?: Debating club?: Christian endeavor?: Men's Brotherhood?: Sight seeing club?: Thrift club?: and so forth. Would you like to have a conference with the chaplain?: Use such questions as you wish to use. These cards should be filled out by all recruits when you meet them.

Blessed is the chaplain who can learn and remember names. It is well to know as many as possible by name. Men appreciate it if their chaplain ad-

dresses them by name. Having the home address, the personnel may be listed by states. It is a good plan to have meetings of the men by states. Have a Kentucky night, a Missouri night, an Ohio night, a California night, and so forth. Much enthusiasm can be created in this way.

You should know the churches to which they belong. If a Protestant, you may want meetings according to church memberships: Baptists, Methodists, Presbyterians, and so forth. If you are located near a town or city, pastors who want to help may desire the names of men who belong to their denominations. Have a meeting of all the men who would like to enroll in a Bible class. Don't delay this meeting until these men have changed their minds. Get the men together who are interested in singing. If there is sufficient interest and an instructor is available, start a glee club. Make much of the song service. Sing popular songs, but don't neglect the religious. Soldiers love to sing the old hymns. There will be a number of men who will wish to take up certain studies; some arithmetic, others history, others shorthand and type-writing, and so forth. Help these men to enroll in classes. If you know who are the men most interested in athletics, you can help them to get lined up in athletics. The athletic officer is always looking for athletes. You will not have time to do all these things. Put others to work.

Be With Your Comrades

I would say that about the first thing that a chaplain should do on entering a new field is to have a gathering of the Christian men who are most interested in the religious work. Through these men you will be able to get in touch with many others who may be willing to assist you. Get all these men together in a social way. Take hikes with them. Bind them to you and to one another. But by no means confine your work of organization to church men. A brotherhood movement is always popular. Non-church members will join. Appoint committees to do different things. Find work for those who are not church members. Mingle with all the men of the command you serve. When they go on marches go with them. Hike with them. Be with them in rain and mud and cold. If they go to the front in battle go with them. Be willing to go anywhere they must go. In the hour of greatest danger and sacrifice they will need you most.

Personality and Leadership

It goes without saying that a pleasing personality helps everywhere, but helps especially in the work with soldiers. The chaplain who is cold and distant will never get near the hearts of his men. The men will keep their distance and they will not think of him as their friend. While joking and levity can be carried too far, yet the chaplain is fortunate who can tell a funny story and who can lead his men in having a good time. A good laugh may help more sometimes than brilliant oratory. The chaplain should be the kind of man whom the men like to have in their midst. He should be a good mixer and a natural-born leader.

The chaplain should have the qualification of leadership. He should have the ability to lead not only a few, but the hundreds and thousands. There is no officer in the service who is privileged to have greater influence and a greater personal following than the chaplain. No one has a better opportunity than the chaplain to lead men, and if he is by nature a leader and uses his powers, great will be the results for good. Without the spark of leadership he will fail.

A Spiritual Helper

The chaplain should remember that he is first and last and all the time a spiritual helper. Remember that the Savior said: "He that is greatest among you shall be the servant of all." You are to help men individually and collectively. Don't neglect to search out the needs of individuals. You can never do all that there is to be done, but you can do the best you can. Have due appreciation of so-called small services. Remember that a hand-shake, a smile, a passage of scripture, a heart-to-heart talk, "a cup of cold water in the name of a disciple" may help more than an eloquent sermon.

Charity for All

In all your service have "malice toward none and charity for all." Be charitable. Charity for all is sensible and Christian. So many people lack charity. They are convinced that they are right and so blind to the other fellow's point of view that they condemn in scathing terms all who do not see and believe as they do. The successful chaplain must be charitable and tolerant.

Don't strain out the gnat and swallow the camel. There is enough to fight that is wholly bad without attacking that which may not be wrong. Withhold judgment about another until you know what lies beneath his skin. Beware of first impressions. Outward appearances often deceive. Be slow to condemn. It has been my experience with army men, soldiers and officers alike, that if there is roughness, it is usually on the outside. There is something about the discipline of the army that tends to do away with hypocrisy.

Work

Yours is a great field of service. Stay with it. The successful chaplain is an indefatigable worker. Be on the job seven days a week. This doesn't mean that a chaplain should never take leave or never take a day off. Everyone needs necessary physical exercise and rest.

Be Loyal

Be loyal; stand by your organization. One of your tasks is to develop good spirit in the organization to which you belong. Boost. Lead your men in regimental yells. Boost your ball team as well as your Sunday school class. Never give your regiment second place. Always put it first. If it must be given a black eye, let the other fellow do it. Stand by your men through thick and thin. Stick to them in victory and defeat. But if they are defeated, don't advertise it. Stand by your men and they will stand by you. I have noticed that the influence of a chaplain with his men depends very largely upon his loyalty to them.

Persevere With Optimistic Spirit

Let me say most emphatically, never give up because you do not receive the response that you had hoped to receive. If your efforts do not seem to be effective, study to find out where you have made mistakes. Change your methods whenever you find that they are wrong.

If you start a good movement, stick to it and make it go. Some men are always very enthusiastic about starting new movements, but they are the first to withdraw. If you organize a literary society, a prayer band, an entertainment club, a Sunday school class, whatever movement you have

started as a result of much careful thought and prayer, back it up with your presence, your talk, your enthusiasm, your best efforts.

Be optimistic and instill the spirit of optimism in others. Don't get discouraged and don't let others get discouraged. Have the spirit that you expect your men to have when the battle is on. No matter how strong the tide may be against you, rise above it and keep up the fight. Remember that perseverance wins.

If you think your congregations are not as large as they should be, don't worry, don't be discouraged. The chaplain who draws the biggest crowds is not necessarily the one who is doing the greatest work. Some men who make a profound impression upon a few, accomplish more than others who entertain multitudes. Christ addressed the curious throngs, but the greatest work He did was His work with the Twelve. The impression that He made upon them has been made upon the world.

Whether the crowds come to hear you or not, do your best. Remember that the life you live, the deeds of helpfulness that you do for your men are ever living sermons. Do your best and keep doing it. Don't be discouraged because you make mistakes. Don't be downcast because you can't see all the results of service that you would like to see. God will take care of the results. They will come. If you have done your best, rest easy. God doesn't expect anything more of any of us than the best; but He expects the best of all of us.

On the Firing Line

While you are classified as a non-combatant, as a matter of fact you are on the firing line all the time. You have come into the service to battle against the agencies that ruin men, physically, mentally, morally, and spiritually. Your weapon is the Sword of the Spirit, and the conflict in which you are engaged will last until life shall end. You may be tempted to hesitate and to retreat; but fear not nor be dismayed. "They that wait upon the Lord shall renew their strength." And "We are more than conquerors through Him that loved us."

Chapter III

THE GREATER PASSION FOR SERVICE

For many years the writer has taken pains to note questions which chaplains, especially those new in the service, are asking. Here is one which merits prayerful study. The answer is given out of deep conviction.

Question: What would you say is the greatest need of the Corps of Chaplains today and how may it be supplied?

Answer: First of all, before answering this question, it is desired that all who read these lines shall know that the Corps of Chaplains is functioning efficiently. Marked progress is being made in the chaplains' work, but there is a long way yet to go before the goal of a near hundred percent efficiency is attained.

What is this greatest need of the Corps of Chaplains? It is not a material need. It is not better and more complete equipment or anything that money can buy. It is believed that while there are exceptions in individual cases, the great crying need of clergymen *both of the services and of the civilian parishes*, and of church people everywhere, is a *greater passion for service*, a greater passion to advance the cause of the Kingdom of God and His righteousness. As a Christian I would put it this way also—our greatest need is a greater passion to help men to work together with God in building into their personalities more and ever more of the character that is truly Christian (and by the building of this kind of character, men render the greatest possible service to God and country, including the military and naval services).

Let it be clearly understood that the writer does not mean to infer that a passion for service does not exist generally among the clergy of the chaplaincy and civilian parishes. Such a passion does exist, and in a great many individuals it is overpowering. What I wish to say is that the crying need is for a *greater* passion for service, not a passion that destroys poise and sanity, but one that is sane and normal, and productive of best results.

This holy passion is a key to success. I have in mind a great surgeon. He has performed successfully hundreds of most difficult operations. This man is a great genius in his line. Why has he developed such genius? It is because he is fired with a love of his work and of men, and a burning zeal to heal physical ailments and to relieve human suffering. He works early and late. He is often in the wards at midnight, and he goes to work early in the morning. People marvel at his ability to work long hours thus incessantly. His passion for service and successful results in his practice is so great that to him his work is a stimulant. It is as food and drink. The exhilaration others get from games he receives from his work. His passion for service which causes him to willingly and joyfully carry on continuously in spite of all obstacles has developed his powers until he has become a prodigy in his profession. He is a great surgeon not because he is prompted by a desire for wealth or fame. He does not seem to care for either. He is a great surgeon because he is actuated by an indomitable passion to cure physical ailments, an indomitable passion for service.

There are exceptions to most rules, but I doubt if there is an exception to this one, as applied to the professions: that without a great passion for

service there can be no substantial success. If those who are given the great responsibility of leadership in religious work accomplish much, they must be charged and surcharged with a mighty passion to render a needed spiritual ministry. If there is a clergyman in the military service or civilian life who habitually had rather fish for bass than for men, or who had rather play golf than preach the gospel, he should give way to someone who is possessed with a burning passion to render needed spiritual ministry. If there is a service chaplain who is not giving himself whole-heartedly to his calling, who is not fired with this holy passion, his first concern should be the revival of his own spiritual life. Better have no one filling a pulpit than to have it filled by one whose message and whose life radiate no spiritual life and no inspiration. A mighty burning passion to render a helpful spiritual ministry is an essential qualification for a service chaplain.

Where is the chaplain who has not felt at times that his efforts were not meeting with success and who has not had an intimation that perhaps the trouble was within himself? Where is the clergyman who has not gone through the bitter experiences of spiritual depression when it seemed to him that his messages radiated no light and that his service was of little or no avail? Let us reflect that such feelings may be misleading. He who feels most incompetent and unworthy may be doing best work. But when the enthusiasm of a clergyman wanes he knows, or should know, how it may be revived. The passion for service, if lost, may be regained.

I believe that we can say out of our experience that this holy passion for service is inspired by obedience to the divine will. It is inspired by full and complete surrender to the mastery of Christ. It is inspired by a knowledge of and a burning conviction of truth as it is revealed in God's Word, which makes known the great spiritual needs of men and how to supply them. It is inspired by close communion with God effected through the Sacraments. It is inspired through giving one's self unreservedly in service. It is inspired through prayer and meditation. It is inspired through the breaking down of all barriers within our minds and hearts which hinder the working of the Holy Spirit. It is inspired by assuming the true attitude of faith and love. It is inspired through fellowship with the heroic servants of God and humanity, living and dead, who, fired with holy zeal, have given their all to advance the Kingdom of God and His righteousness. And I would include in this number all persons of all walks and vocations of life, who, filled with a holy passion for service, have given themselves to make this a happier and better world.

The passion for service is contagious. One cannot live in the company of the inspired messengers of truth, as one does who daily and devotedly studies God's Word, without catching something of the divine passion for service; and one cannot study the life of any one of the great servants of mankind who was inspired with this holy passion, without imbibing something of it.

As a major part of his professional study, every chaplain should read systematically the biographies that dispel apathy and inspire the flaming passion to advance the cause of righteousness. Who can read the life of Saint Francis Xavier and not experience a consciousness of opportunities in service that have not been improved, and not receive something of the spirit that burns to save the world from the death of sin? Can space be used to better advantage than to tell something of this inspiring life? The following from Boreham's "A Bunch of Everlastings"¹ is a selection from the writings of a distinguished Protestant:

¹ From "A Bunch of Everlastings" by F. W. Boreham. Copyright 1920. Used by permission of Abingdon-Cokesbury Press, publishers.

"At the age of thirty-six, Francis Xavier is in Paris. His enthusiasm for pleasure has yielded somewhat to his thirst for knowledge and his love of learning has begotten a laudable desire to teach. He is lecturing, and among his hearers a strange, ungainly figure hovers in the background. This student of his is a man of fifty, but looks older still. His name is Ignatius Loyola. He is bent and broken and pitifully lame. But the fire of holy enthusiasm burns in his eye. He has marked the brilliant young teacher for his own and is determined to win. He makes friends. After each utterance he congratulates the lecturer, and adds significantly: 'But what shall it profit a man if he gain the whole world and lose his own soul.'

"And as Francis Xavier and Ignatius Loyola walk and talk together, the student asks and repeats and asks again: 'But what shall it profit a man if he gain the whole world and lose his own soul?' At last the master mind surrenders. The great professor becomes the lowliest of penitents. Student and lecturer kneel side by side and in a tempest of tears the young lecturer dedicates all that is left of life to that Savior into whose awful presence his student has ushered him. And Francis Xavier reflects and is haunted by the thought that the nations sit in darkness and know not the light which has irradiated him. He sets out *at once* to tell the story of redeeming love. He visits India. He contacts the rich and the poor. He moves among the filthy huts of the fisher folk of Malabar. Everywhere with agony and tears he tells his strange and wondrous tale. Ridiculed, stoned, and persecuted, he presses tirelessly on, always uplifting the cross with his right hand and with his left ringing the bell that summons the people to hear. He labors twenty-one hours out of every twenty-four. In the course of ten short years he learns and preaches in twenty different languages. At sea and on land the passion of his sacred purpose consumes him. He proclaims to robbers and to slaves the glowing words of life eternal. Across burning deserts and over snowy ranges he threads his fearless way. The fierce blaze of equatorial suns and the piercing cold of slippery mountain glaciers alike fail to baffle or deter him. He throws himself into scenes of battle and of carnage that he may strive for the souls of the wounded and dying. Why, the very earth rocks beneath his feet; he stands on the shuddering slopes of blazing volcanoes that he may direct men to the way of life. He visits leper settlements, and with all the tenderness of a woman, nurses hideous human wrecks, the very sight of whom would sicken a less intrepid spirit. He boards ships whose crews are perishing of loathsome pestilence, and unafraid of contracting their disgusting maladies, he ministers to the diseased and kneels beside the prostrate forms of the dying . . . He invades the secret lair of the bandit and penetrates to the lonely tent of the Bedouin. . . . His limbs are often paralyzed with fatigue. He suffers desolating shipwreck and bitter persecution. He can rejoice in any privation if he may but uplift the Cross on every shore and preach the gospel to every creature. Wherever he goes he echoes endlessly one everlasting question, 'What shall it profit a man if he gain the whole world and lose his own soul?'

"At last, absolutely worn out after ten short, strenuous years, at the age of forty-five, he lays his wasted, worn, emaciated frame upon the sea beach of Siam and, unnursed and unattended, resigns his soul to God. He died as he lived, a smile upon his face; his winsomeness was as wonderful as his daring. Little children simply reveled in his company. His life is the most stinging rebuke that history has ever administered to apathy. His record is a stimulus to every church and a challenge to every age."

Who can read this life without being charged anew with the holy passion for service, the passion that must dominate the clergy and the churches if this world is ever saved from the darkness and death of sin?

Who can read the life of John Wesley without enjoying a revival of his spiritual life? Wesley was thirty-five years of age when in a London mission he had a marvelous experience. To use his own words, "I felt my heart strangely warmed." He went from that mission with new purpose and a new passion to make this a better world, and to become one of the greatest accomplisners of history. Says Birwell, speaking of Wesley's account of his itinerancy as given in his famous Journal, "It is the most amazing record of human exertion ever penned by man." He traveled approximately five thousand miles a year, mostly on horseback. He lived on a mere pittance. The profits received from the sale of his books were given away. During his life he gave away more than two hundred thousand dollars. To quote: "To him was given the task of awakening a mighty revival of religious life in those dead pulpits in that slumbering church and moribund society. He flashed fire into the whitening embers of the church which had despised him. He was the voice that cried over the valley of dry bones. 'Come from the four winds, O spirit, and breathe upon the slain.'" Truly, Wesley was filled with the great passion to serve. Without that passion he never would have been numbered among the greatest accomplisners in the Kingdom of God.

Whitfield, ordained at twenty-two, became one of the most eloquent and effective Gospel preachers. Great audiences, unprecedented in America, gathered to hear his message. By divine direction he won unnumbered thousands to the higher life. The marvelous results for good of his deeply spiritual ministry are known to every student of history. "But after all that has been said about his eloquence," writes Godell, "his power with men depended most upon the *passion of his soul*, which absorbed every lesser ambition and used every God-given power to lead men to the personal choice of Jesus Christ as Savior and Lord."

Whitfield's enthusiasm and activity in the Master's service never waned. On one occasion he said: "Lord, when Thou seest me in danger of nestling down, put a thorn in tender pity into my nest," and again he wrote: "I am determined to go on until I drop, to die fighting, though it be on my stumps." Who can read the life of Whitfield without being stirred to do something more to advance the cause of righteousness?

Read "The Doctor Without a Country," recently published by Fleming H. Revell Co. It is the true story of Thomas A. Lambie, American medical missionary to Ethiopia. In order to secure property necessary for his mission work, he became a citizen of Ethiopia. Here is one who has the spirit of David Livingstone. He is ever pressing on into new fields, there to sow the Gospel seed and to establish new missions. He is ever forsaking security and safety to encounter the perils of tropical diseases, poisonous insects and snakes with deadly venom, perils of wild beasts and wild men, that he may give light to those who are in darkness. His ministry has been and is being blessed with marvelous success, but with it all he has experienced most disheartening reverses. Yet, he has never been without an abiding faith and an indomitable passion to serve. No one can read his life without taking hold of the eternal verities with new grip and without a greater passion for service.

There are, of course, unnumbered men and women of all walks of life, who, wholly dominated by this holy passion for service, have power to dispel spiritual apathy and to inspire more of the passion to serve. Read and reread

the heroic lives of Saint Francis Xavier, Saint Ignatius Loyola, Saint Francis of Assisi and Saint Augustine. Read the lives of Father Damien and Brother Dutton, both of whom, fired with a holy passion to serve, left the world behind them to minister, until death, to the lepers of Molokai. Read the story of Saint Vincent de Paul and of Frederick Ozanam, the latter a layman. Their charitable work for the poor of France in the 17th and 19th centuries, respectively, is a remarkable illustration of sacrifice for their fellow men and of the divine passion for service. Read the lives of William Carey, Rice, Judson, Clough, Livingstone, Stanley, Florence Nightingale, Clara Barton, Booker T. Washington, Moody, Major Walter Reed, Schweitzer, Lambie, and all the hundreds of other heroic servants of God and humanity of all walks of life, who, fired with the holy passion for service, have given themselves that others might live.

But fail not to read and to study prayerfully the words of the inspired Jewish writers as recorded in God's Word. May the chaplains be motivated by the inspiration that William Carey received when, on reading the fifty-fourth chapter of Isaiah, he became imbued with something of the dynamic for service that possessed the Great Prophet. A text from this chapter moved the man Carey, the cobbler, to preach the great sermon that initiated the modern Protestant missionary movement, which has sent missionaries to every nation, and almost every tribe, upon the face of the earth. The text is as follows: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; For thou shalt break forth on the right hand and on the left and thy seed shall inherit the gentiles, and make the desolate to be inhabited."

Read and reread the story of the Christ whom we Christians accept as Savior. Read it until it is written indelibly upon the mind and heart. May the writings of Paul and the entire revelation of God's Word, as recorded in the Holy Bible, be our daily study and guide. This revelation of truth will instill the greater passion for service.

Perhaps never before in the history of the world have the forces of evil been so well organized, so powerful and so confident. These forces are rampant in the world today. That moral standards are being broken down on many fronts is common knowledge. Many are cutting loose from the eternal moorings, and doubt befores and darkens the spiritual vision. Spiritual apathy threatens the forces of righteousness as perhaps never before.

Service chaplains and the personnel of their fields feel the impact of these evil influences that are so prevalent throughout the world. These subtle forces of spiritual wickedness imperil the nation and civilization itself. The fight is on and we are on the battle front. The moral and religious leadership of the country must be inspired with a greater passion for service.

Let all remember that no army and no nation is stronger than the character that actuates it. Let us all be impressed that the hope of the nation and of the world is that character which, built upon the solid rock, is powerful enough to withstand all the storms of life, and that this character is the objective of the chaplains. To attain it we must "fight the good fight." Has there ever been a time when competent religious leadership was more needed than today? The chaplains have the honor of being recognized as moral and religious leaders in their field, and great are the spiritual needs of this field. The responsibility assigned them by God and country is tremendous, but with the greatest need supplied they cannot fail. No, they cannot fail if they have the greater passion for service, inspired by Him, through whom they are more than conquerors.

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